

السّنة الانيقه فى فتاوى افريقه

FATAWA AFRICA

BY THE GREAT MUJADDID OF THE 14TH CENTURY
SAYYIDI AALA HAZRAT ASH SHAH
IMAM AHMED RAZA KHAN رحمته الله

TRANSLATED THROUGH THE BLESSING OF
GHAUS UL WAQT HUZoor MUFTI E AZAM HIND رحمته الله

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM
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I Dedicate this humble effort to

THE GLOWING AFRICAN STAR,
THE BLESSING OF THE MOON OF MADINA

**Sahabi e Rasool, Hazrat
Sayyiduna Bilal Al-Habshi** ﷺ

In the love of my Shaykh e Kaamil

**Huzoor Sayyidi Taajush Shariah Allama
Imam Mufti Mohammed Akhtar Raza
Khan Qadri Azhari** ﷺ

Et For The Esaal e Thawaab of my Beloved Mother

**Sayyidah Khadija Goolam Rasool
& All Marhooms of The Ahle Sunnat**

TRANSLATOR'S NOTE

All Praise is due to Almighty Allah, The Rab of the East and West, Who by His Divine Grace populated mankind in tribes and clans all over the earth. Peace, blessings and salutations upon the Soul of the Universe, Our Beloved Nabi ﷺ whose message of Allah's Pure Deen illuminated cities, mountains and valleys all over the world, removing darkness of unbelief, and causing them to glow with the light of Imaan. Peace and blessings upon His Illustrious Family, and Blessed Companions, especially upon those who made the first migration to the African Continent, thereby heralding the spread of Islam, by the announcement of the Shahaadah by Hazrat Najashi the King of Abyssinia (Ethiopia). Peace and blessings upon all the Awliyah and the Ulama e Haq who strived to uphold the Commands of Allah and His Rasool ﷺ especially Sayyidi Aala Hazrat Imam Ahmed Raza Khan ﷺ, who showered his special kindness upon the Muslims of Africa, in the form of Fatawa Africa, manifesting his love and honour for the Beloved Sahabi e Rasool Hazrat Sayyiduna Bilal Al-Habshi ؓ.

By The Grace of Almighty Allah, The Mercy of Sayyiduna Rasoolullah ﷺ, the blessings of my Masha'ikh especially Sayyidi Taajush Shariah ؓ and Sayyidi Muhad'dith Kabeer, the blessings of my parents, and support of my wife and children, you have before you the great work of Aala Hazrat ؓ renowned by the name 'Fatawa Africa' which is the response to one hundred and eleven Deeni Questions posed by Janaab Al-Haj Isma'eel Mia bin Haji Amir Mia Sheikh Siddiqui Hanafi Qaadiri Kathyawari سلمة الله ابى in 1336 Hijri, while he was resident in Butha-Buthe, which is the current day Lesotho.

These questions he received from all over Africa and then dispatched to Sayyidi Aala Hazrat ﷺ in order to get clarity on them. This alone was proof that Bareilly Shareef and the personality of Aala Hazrat ﷺ was not only the Markaz of Ahle Sunnat for India, but it was regarded and is regarded as the Markaz till this day for the rest of the world.

I have attempted to the best of my ability to translate this book into English so that the Muslims world over in general and the Muslims of Africa in particular may benefit from this book. Any errors or shortcomings in this work of any other work carried out by me should be attributed to me and not to the great author. I must thank Hazrat Maulana Muhammad Shakeel Qadiri Ridawi of London, for reading through the entire book and making valuable suggestions. I must also thank Hazrat Allama Mufti Zahid Husain Al Qadri Amjadi for translating the blessed words of Huzoor Muhad'dith e Kabeer. These generous Ulama have always made time to go through my humble efforts whenever I have requested them to do so. I must also thank all the other Ulama who have supported this project.

My thanks to Brother Rukhsar Hussain Qadri Amjadi (Gloucester, UK), Brother Asif Majid (Luton), Brother Badr Al-Husain (Luton), Brother Faheem Moosa (Lilongwe), and last but not least an ardent student of Deen Janaab Ahmed Sabir Suliman for their input in reading through the document. I make Dua through the Wasila of Nabi Kareem ﷺ that Almighty Allah accepts this humble effort, and may this book serve as a means of benefit to those who read it. Aameen.

Sag e Mufti e Azam

-Muhammad Afthab Cassim Qadiri Razvi Noori

Imam Mustafa Raza Research Centre

Blessed Words by Huzoor Sayyidi Muhad'dith e Kabeer
Hazrat Allama Zia ul Mustafa Qaadiri Amjadi

Translated From Urdu by Mufti Zahid Hussain Al Qaadiri Amjadi

نَحْمَدُهُ وَنُصَلِّ وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

Mujaddid e Deen o Millat Sayyidina Imam Ahmed Raza Quddisa Sirruhul Azeez penned detailed answers to the questions that came from Africa which is afforded the status of a separate publication. It is recognised as the Fatawa Africa. Before you is the English translation of it which has been presented by the founder of Imam Mustafa Raza Research Centre, South Africa, Hazrat Allamah Mowlana Afthab Cassim Sahib Zeeda Majduhu. He is the translator of many important religious books from which a lengthy book is, Bahaar e Shariat and also Kanz Al-Imaan which has been done in a befitting manner. He has a complete hold on the English language and in his translations a specific sweetness is felt. He has spent a lot of his life in serving the Deen and translating and authoring religious books. This work continues today in abundance.

I pray that Allah grants this translation of Fatawa Africa acceptance amongst the masses similar to the acceptance that his other works have received and may he receive plenty of good reward in the world and the hereafter. I know Hazrat Mowlana Afthab Cassim Sahib very well and he is very steadfast and upright on the matters of the Mazhab. He is recognised as one of the steadfast scholars. I have a heartfelt connection with him. May Allah Tabaaraka Wa Ta'aala keep him pleased and fruitful forever and may Allah complete his excellent work that he has done for the true religion.

فَضَّلَى اللّٰهُ تَعَالَى عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

CRITICAL APPRECIATION

Hazrat Maulana Muhammad Shakeel Qaadiri Ridawi

All Praise be to Allah Almighty, peace and blessings upon our Master Sayyiduna Rasool Allah ﷺ, upon his noble companions His illustrious family, upon all of the Aulia e Kiraam and upon all those who will follow them until the last day.

My dear brother in Islam Hadrat Mufti Afthab Sahib Qibla, Allah Almighty preserve him, has once again made an essential contribution to the Ahlus Sunnah by translating this most essential book for students of knowledge and the English speaking Ulema.

This collection of questions posed to Alahadrat Azeemul barakat Imam Shah Ahmad Raza Khan Radi Allahu Anhu on many different topics is a treasure, now available to those who cannot read the Urdu language.

I have read this book cover to cover and matched it with the original Urdu version, and I must say a lot is normally lost in translation, but in this case the love Alahadrat Azeemul Barkat Radi Allahu Anhu has for The best of all creation Sayyiduna Rasool Allah ﷺ shines through beautifully. The mastery of the great Imam in all fields of knowledge is mystifying, and is transferred through to the reader even in a language such as English which has little depth compared to the Urdu language.

I recommend that every Sunni should refer to this book, every Madrassah should either teach it or at least have a copy in its library for reference. Hadrat Mufti Afthaab Sahib Qibla is a great asset for the Ahlus Sunnah who not only understands the needs of the English

speaking Sunni population, but also is fulfilling this need on a constant basis. I pray from the bottom of my heart that Allah Almighty showers his unbound bounties upon him, and makes this contribution as a means of great sadaqah e jaariyah for his blessed mother.

I am grateful, thankful and honoured that Hadrat blesses this Ahqar to go through his works and it is his kind generosity and humility that he has granted me the honour and opportunity to add a comment to his beautiful work.

-Faqeer Muhammad Shakeel Qadiri Ridawi Ghufira Lahu

22 Rajab 1440

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحیدہ و نصلی علی رسولہ الکریم

A loyalist of the Sunnah, a challenger of Bid'ah, a servant of the Awliyah, the slave of the Beloved Nabi ﷺ, (and) one blessed with presence at the Sacred Court (of Nabi ﷺ, Janaab Al-Haj Isma'eel Mia bin Haji Amir Mia Sheikh Siddiqui Hanafi Qaadiri Kathyawari سلمہ اللہ) sent three sets of questions, pertaining to certain matters from Butha-Buthe in South Africa, which falls under the British Basuto Land, to the Darul Ifta in Bareilly, which is the Darul Ifta of the entire India, (and serves as the Darul Ifta) for other parts of the world (as well). All these (queries) have been answered (hereunder). As per his request, this compilation is being published with the translation (of certain Arabic texts), for the benefit of our brothers in Deen. (May) Allah Almighty bless Haji Saaheb with more love for the Deen, and may he be blessed with the blessings of Deen and Duniya. Aameen

The sender has also requested that all Arabic texts which are mentioned in the Fatawa (Verdicts) should be translated into Urdu. It must be noted that the texts which were already translated in the actual Fatawa are already there, and those texts which were not translated, have now been translated in the marginal notes. The need is only for translation of the related texts. Those discussions which are for the scholars (i.e. Ulama) and not needed by the general public i.e. the common-folk, is best left in its original form, as they (the common-folk) will not be able to understand it. حسب پوزہ بخور تراہاں لیں چہ کار i.e. Pay attention to that which concerns you, what reason do you have to pry into that which does not concern you.

THE FIRST SERIES OF QUESTIONS

**23RD SAFAR
1336 HIJRI**

What is the ruling of the Ulama e Deen in the following cases?

Case 1

Zaid questions that, Almighty Allah has permitted a man to marry two, three or four wives, so why have women not been permitted to marry two, three or four (men)? What is the Shariah ruling concerning a person who asks such a question?

The Ruling

Almighty Allah says,

إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ

‘Undoubtedly, Allah does not command indecency (immodesty)’

[Surah Al A’raf (7), Verse 28]

For two men to be collectively with one woman is explicit immodesty. Leave alone humans, even the worst amongst the animals i.e. the swine does not tolerate this.

The wisdom behind the forbiddance of adultery is to preserve one's lineage, or else one will not know whom the child belongs to (i.e. who the father is). If it were permissible for two men to be in one woman's Nikah (at the same time), then the same harm and blemish which is found in adultery will be found here.

(In this case) it will not be confirmed as to whom of the two, is the father of the child. (i.e. the paternity of the child will be disputed). واللہ تعالیٰ اعلم [And Allah Almighty Knows Best]

To ask such a question is to be clearly astray. If Zaid is not an absolute ignorant and disresponsible person, then he is an irreligious person; and if he is not an irreligious person, then he is an absolutely ignorant, and disresponsible person. واللہ تعالیٰ اعلم

Case 2

A man got a non-Muslim woman (i.e. whom he committed adultery with) to accept Islam, and he then made Nikah to her. The man is a Muslim. This woman is now pregnant by the same man with whom she has made Nikah. Is this Nikah permissible (i.e. valid) or not?

Zaid says that even though she has been impregnated by the same man, Nikah with her is still impermissible. He further says that the Nikah of the witnesses to this Nikah, and all those who were present at the Nikah, has been annulled.

در ہدایہ و کافی آورده ست عورتے حربیہ در دارالاسلام آمد بر آں عورت
 عدت لازم نشود خواه اسلام در دار حرب آورده باشد خواه نیامده باشد و این قول
 امام اعظم ست رحمۃ اللہ علیہ و نزدیک امام ابو یوسف و امام محمد رحمہما
 اللہ تعالیٰ عدت لازم شود، و باتفاق علماء برکنیز کہ در تاخت گیرند
 عدت لازم نیست و اما استبراء، لازم ست و اگر حربیہ کہ در دار اسلام آمده
 ست و حاملہ تا آں زمان کہ فرزند نزاید نکاح نہ کند دیگر روایت از امام آنست
 کہ نکاح درست ست اگر حاملہ باشد و اما نزدیکی بآن عورت شوہر نہ کند تا آں
 زمان کہ فرزند نزاید چنانچہ عورت را از زنا محصل مانده ست خواستن اور و است
 و نزدیکی کردن روانیست تا آں زمان کہ فرزند نزاید و اگر یکے از میان زن و شوہر مرتد
 شد فرقت میاں ایشان واقع شود و اما طلاق واقع نشود این امام اعظم امام
 ابو یوسف رحمہما اللہ تعالیٰ و نزدیک امام محمد اگر مرتد شدہ است
 فرقت واقع شدہ است بے طلاق پس اگر مرد مرتد شدہ است و بازن
 نزدیکی کردہ باشد تمام مہر بر او لازم شود اگر نزدیکی نہ کردہ است چیزے از مہر
 لازم نشود و نفقہ نیز لازم نشود اگر خود از خانہ مرد بیرون آمدہ باشد و اگر
 خود از خانہ مرد بیرون نیامدہ باشد نفقہ بر مرد لازم شود

'It is in Hidaya and Kaafi that if a woman comes to the Darul Islam (i.e. a territory under Islamic Rule), then Iddat is not necessary upon her, even if she became Muslim in a Darul Harb (i.e. a territory not under Islamic Rule). This is the statement (view) of Imam Abu Hanifa رحمۃ اللہ علیہ.

According to Imam Abu Yusuf and Imam Mohammed, the Iddat (i.e. the prescribed term of waiting due to divorce) is necessary upon her, and there is no Iddat upon that bondswoman who was captured in a battle. All have agreed to this. Istibra (i.e. to wait until her child is born if she is pregnant) is necessary upon her.

If a woman came to the Darul Islam from a Darul Harb, then she cannot make Nikah before the child is born. In another narration, Imam Saaheb (i.e. Imam Abu Hanifa) stated that, she can make Nikah, but intercourse with her is impermissible before she has weaned the child, just as (Nikah) with a female who is pregnant due to adultery is permissible, but intercourse with her before the child is born is impermissible. If from amongst the husband and the wife, one of them becomes a murtad (apostate), they will be separated, but it will not be (regarded as Talaaq). This is the view (i.e. statement) of Imam Azam Abu Hanifa and Imam Abu Yusuf رحمهما الله تعالى عليهما.

According to Imam Mohammed رحمه الله تعالى if only the husband becomes an apostate, then there will be separation and not Talaaq. So, if after the man having become an apostate, he had intercourse with his wife, then the full Mahr is payable. If after becoming an apostate, he did not have intercourse with her, then the Mahr and maintenance allowance are not necessary (i.e. not payable), on condition that the woman has left his home on her own accord. If she is still in his house, then the maintenance allowance is necessary (i.e. payable).'

The Ruling

Regarding a woman who is pregnant by way of adultery والعياذ بالله تعالى who does not already have a husband, (the ruling is that) both the adulterer and (even) anyone other than the adulterer, may make Nikah to her (i.e. anyone is permitted to make Nikah to her).

The only difference is that the one who is not the adulterer (i.e. not the one who made her pregnant), may not go to her (i.e. be intimate with her), until such time that the baby is born; and if the one who impregnated her makes Nikah to her, he is also permitted to be intimate with her.

It is in Durr e Mukhtar

صح نكاح حبلى من زنا لا حبلى من غيره وان حرم وطؤها ودوا عيه حتى تضع ولونكحها الزانى حل
له وطؤها اتفاقا

‘Nikah is valid with one who is pregnant by way of adultery, even though touching her (i.e. any intimacy) and kissing her etc is Haraam, until such time that the child is not born. This is so that he does not irrigate the orchard of someone else, as the hair grows from this. However, if the adulterer himself makes Nikah to her, then it is unanimously agreed that he may be intimate with her.’

(Hence), Zaid's statement is simply incorrect and his statement that 'even though she has been impregnated by the same man, Nikah is still impermissible' is an allegation upon the Shariat. The correct and established (accepted) view is that, even though she is pregnant by someone else, Nikah with her is still permissible. His statement about the Nikah of the witnesses and those present being annulled is a further allegation (i.e. it is a false charge). The text which he presented from Majmu'a Khaani is clearly contrary to this, that;

اگر عورت راز زنا حمل مانده است خواستن او رواست و نزدیکی کردن روا نیست تا آنکه نزاید

'If a woman becomes pregnant by way of adultery, then Nikah with her is permissible, but intimacy (consummation) is not permissible, until such time that she does not deliver the baby.'

As for this statement which he quoted from the same that

حربیہ کہ دارالاسلام آمدہ است وحاملہ تا نزاید نکاح نہ کند

'If a Harbi female enters a Darul Islam, then if she is pregnant, she cannot make Nikah until such time that the child is born'

This (ruling) is in the case of the pregnant wife of a Harbi kaafir who came to a Darul Islam and became a Muslim, and it does not refer to the condition which is due to adultery. واللہ تعالیٰ اعلم

Case 3

If a kaafir (non-Muslim) male or female accepted Islam but did not perform even a single Sajdah (prostration) of Namaaz in their entire life, will their Janaazah Namaaz be performed (when they pass away), and will it be permissible or not to bury them in the Muslim cemetery?

The Ruling

Indeed, to perform his (or her) Janaazah Namaaz is Fard, and indeed he (or she) will be buried in the Muslim cemetery.

Rasoolullah ﷺ says,

الصلوة واجبة عليكم على كل مسلم يموت براكا او فاجرا وان هو عمل الكبائر

‘The Janaazah Namaaz of every Muslim deceased is Fard upon you, be he pious or a sinner; and even if he committed Kaba’ir (major sins).’

It has been narrated by Abu Dawud, Abu Ya’la and by Baihaqi in his Sunan, from Abu Hurairah رضي الله عنه with its merit, which is sound according to our principal.

The five daily prayers were Fard upon him; he omitted them due to the evil of his Nafs i.e. his inner self. The Janaazah Namaaz of a Muslim is Fard upon us, so why should we omit our Fard! والله تعالى اعلم

Case 4

Zaid is querying that in most of the Arab world there exists the tradition of female circumcision, so why is this not practised in India?

The Ruling

There is no emphasised categorical command concerning circumcision of females, and since it is not commonly practised here, and the the general public i.e. common-folk will mock at this practice, which will be the cause of them falling into major sin, and since to preserve the Deen is Fard upon the Muslims, it is not commanded here.

It is in Al-Ashbah;

لايسن ختانها وانها مكرمة

‘The circumcision of females is not Sunnat,
but it is only something which is better.’

It is also in Muniy’yatul Mufti and Ghamzul Uyoon

وانها كان الختان في حقها مكرمة لانه يزيد في اللذة

‘The circumcision of women is only better in this sense, that it
increases the pleasure felt’

ختان البراءة ليس سنة بل مكرمة للرجال وقيل سنة أهـ وجزم به البزازي في وجيزة والحدادي في
سراجة وقال في الهندية عن المحيط اختلف الروايات في ختان النساء ذكر في بعضها انه سنة
هكذا حكى عن بعض المشائخ وذكر شمس الاثمة الحلواني في ادب القاضي للخصاف ان ختان
النساء مكرمة

ورأيتني كتبت عليه اي فيكون مستحبا وهو عند الشافعية واجب فلا يترك ما قلناه الاستحباب
مع احتمال الوجوب لكن الهنود لا يعرفونه ولو فعل احد يلومونه ويسخرون به فكان الوجه تركه
كيلا يبتلى المسلمون بالاستهزاء بامر شرعي وهذا نظير ما قال العلماء ينبغي للعالم ان لا يرسل
العذبة على ظهرة وان كان سنة اذا كان الجهال يسخرون منه ويشبهون بالذنب فيقعون في
شديد الذنب هذا واحتج البزازي على استنائه بان لو كان مكرمة لم تختن الخنثى لاحتمال ان
يكون امرأة ولكن لا كالسنة في حق الرجال أهـ وتعقبه العلامة ش فقال ختان الخنثى لاحتمال
كونه رجلا وختان الرجل لا يترك فلذا كان سنة احتياطا ولا يفيد ذلك سنيتها للبراءة تأمل أهـ
كتبت فيما علقته عليه اقول: كان يتبشى هذا ولم يختن منها الا الذكر اذ لا معنى لختان الفرج
قصدا الى الختان لاحتمال الرجولية وقد صرح في السراج ان الخنثى تختن من كلا الفرجين ولا شك
ان النظر الى العورة لا تباح لتحصيل مكرمة

لكن هذا هو نص الحديث فقد اخرج احمد عن والداي البليح والطبراني في الكبير عن شداد بن
اوس وكابن عدي عن ابن عباس رضي الله تعالى عنهم بسند حسن حسنه الامام السيوطي ان

النبي صلى الله تعالى عليه وسلم قال الختان سنة للرجال ومكرمة للنساء اقول: ولا يندفع الاشكال بما فعل الامام البزازی فانه ان فرض سنة فليست كل سنة يباح لها النظر الى العورة ومسها الا ترى ان الاستنجاء بالباء سنة ولا يحل كشف العورة فان لم يجد سترا وجب عليه تركه وانما ابيح له ذلك في ختان الرجل لانه من شعائر الاسلام حتى لو تركه اهل بددة قاتلهم الامام كما في فتح القدير يروى التنوير وغيرهما وليس هذا منها فان الشعار يظهر والخفاض مأمور فيه بالاخفاء فسقط الاحتجاج ولا مخلص الا في قصر ختانها على الذكر خلافا لما في السراج الا ان يحبل على ما اذا اختنت قبل ان تراهق لكن هذا هو نص الحديث فقد اخرج احمد عن والدا بن البليح والطبراني في الكبير عن شداد بن اوس وكابن عدى عن ابن عباس رضى الله تعالى عنهم بسند حسن حسنه الامام السيوطي ان النبي صلى الله تعالى عليه وسلم قال الختان سنة للرجال ومكرمة للنساء اقول: ولا يندفع الاشكال بما فعل الامام البزازی فانه ان فرض سنة فليست كل سنة يباح لها النظر الى العورة ومسها الا ترى ان الاستنجاء بالباء سنة ولا يحل كشف العورة فان لم يجد سترا وجب عليه تركه وانما ابيح له ذلك في ختان الرجل لانه من شعائر الاسلام حتى لو تركه اهل بددة قاتلهم الامام كما في فتح القدير يروى التنوير وغيرهما وليس هذا منها فان الشعار يظهر والخفاض مأمور فيه بالاخفاء فسقط الاحتجاج ولا مخلص الا في قصر ختانها على الذكر خلافا لما في السراج الا ان يحبل على ما اذا اختنت قبل ان تراهق - والله تعالى اعلم

‘The circumcision of females is not Sunnah, but it is something which is of more benefit for the sake of the men.’ and the statement that it is Sunnah is Da’eef (weak). This ends the translation of Durr e Mukhtar.

The rest of the above text is the academic argument of the Muftis which is not the text of an actual book, which needs (not) to be translated (here). [Aala Hazrat] والله تعالى اعلم

Case 5

A baby hen (chicken) fell into hot ghee (clarified butter) and then immediately died. Is it permissible or not to eat this ghee?

The Ruling

The ghee has become impure (na-paak). To eat it without making it paak (i.e. purifying it) is Haraam (forbidden). There are three methods of purifying it. The one method is to put in the same amount of water and continue to shake it until all the ghee comes to the top, and then it should be removed. Once again more water should be put in, and the same process should be followed, and it should be removed once again. Water should then be poured in for the third time and it should be cleaned in the same manner again. If the ghee has become solidified, then add water equivalent to it thrice, and boil it until the ghee comes to the top, then remove it. I (Aala Hazrat رحمته الله) say, that it only needs to be boiled once, because thereafter the ghee will become thin, and to mix water in it and shake (stir) it, will be sufficient.

قال في الدرر، لو تنجس الدهن يصب عليه الماء فيغلى فيعزلوا الدهن الماء فيرفع بشيء هكذا ثلاث مرات

وهذا عند ابن يوسف خلافاً لمحمد وهو أوسع وعليه الفتوى كما في شرح الشيخ أسبغيل عن جامع الفتاوى

وقال في الفتاوى الخيرية لفظة فيغلى ذكرت في بعض الكتب والظاهر انها من زيادة الناسخ
 فانالم نرممن شرط لتطهير الدهن الغليان مع كثرة النقل في المسألة والتتبع لها الا ان يراد به
 التحريك مجازا فقد صرح في مجمع الرواية وشرح القدوري انه يصب عليه مثله ماء ويحرك
 فتأمل اه او يحبل على ما اذا جدد الدهن بعد تنجسه ثم رأيت الشارح صرح بذلك في الخزائن
 فقال والدهن السائل يلتقى فيه الباء والجامد يغلى به حتى يعول^ه الخ

'It is mentioned in Durar, If oil becomes impure, pour water over it and shake it, and when the oil surfaces, then use something to remove the oil and repeat this process thrice. (text ends)

This is in contrast to Imam Muhammad and is the Madhab of Imam Abu Yusuf, and this is easier, and the Fatwa (verdict) is based on this, just as it is mentioned in the Sharah (annotation) of the Shaykh as mentioned in Jaami ul Fatawa.

And in Fatawa Khairiyah it is mentioned that, a few Kitaabs have spoken about boiling it, and this appears to be added by the scribe, because I have not seen anyone stipulate 'that boiling' the oil is a condition, whereas this ruling is mentioned in numerous Kitaabs, so I searched for this intensely, and found that boiling actually means to shake (stir it), just as it has been clearly explained in Majma ur Riwaya and Sharah Qudoori, that if oil becomes impure, then water should be continuously put into it and it should be stirred, hence deliberation is required at this juncture. (This text ends here) - Or the rule of boiling it is in the case when the oil becomes impure and then becomes

solidified. I then noticed that the author of Durr e Mukhtar has explained this in Khaza'in, by saying that, in flowing (liquid) oil, pour in water, and in solid oil, water should be put into it, and it should be boiled, until such time that the oil surfaces [until end of text....]

The second way is that, if the impure ghee (which is kept) in a vessel is becoming solid, then melt it on some fire (stove etc), and then continue to put in the same kind of pure ghee into that vessel, until it fills up with ghee and boils over. In this way, all the ghee will be regarded as purified. It is in Jaami ur Rumooz

البائع كالبناء والدبس وغيرهما طهارته باجرائه مع جنسه مختلطاً به

‘The manner of purifying flowing agents (i.e. Liquids) such as water and grape syrup etc is that the same type of thing should be mixed in it, and it should then be made to overflow.’

The third method is to take pure ghee, and to sit on a bench etc (i.e. at a height) and to keep an empty vessel at the bottom (i.e. on the ground), and to then pour that pure ghee into something which looks like a drain-pipe (i.e. like a channel), and with it the impure ghee should also be poured in, and then both should flow out of the channel in one strain into the vessel, in other words, put both the pure and impure ghee together in through the channel, so that all the impure ghee flows into the vessel as one strain with the pure ghee, and in this way all of it will become pure (paak).

It is in Khazana

اناء ان ماء احدهما طاهر والاخر نجس فصبا من مكان عال فاختلفا في الهواء ثم نزلا طهر كله

In the first method, there is a risk of the ghee becoming wasted (bad) if it is washed i.e. rinsed thrice with water.

In the second method, the ghee will boil and some of it will boil over and be wasted. The third method is very clear, but immense care needs to be taken in this method, wherein neither should a single drop of the impure ghee fall in before the pure ghee, nor after, and neither should a single drop of impure ghee splash whilst it is flowing through this channel i.e. tube, and fall into the vessel, separate from the pure ghee; otherwise all which has fallen into the vessel till now, or which will fall in now, will be regarded as being impure. والله تعالى اعلم

Case 6

Is the Muqtadi the adherent i.e. follower of the Imam, or is the Imam the adherent of the Muqtadi, and should a Hanafi Imam wait for a Shafa'i Muqtadi to complete Surah Faateha or not? Zaid says that he should wait.

The Ruling

It is categorically impermissible for the Hanafi Imam after he has recited Surah Faateha, to wait for any duration, thinking that it will allow his Shafa'i Muqtadi to complete his Surah Faateha. If he does

this he is regarded as being sinful, and the Namaaz will be damaged and flawed. He must complete it and then repeat that Namaaz again, as for him to do so is Waajib, because it is Waajib to follow up with a Surah after reciting Surah Faateha without giving a gap, and by intentionally omitting this Waajib, he is liable for a sin, and the rectification of that Namaaz by way of performing the Sajdah e Sahw will also not be sufficient, as this was not done in error, but it was done deliberately. Hence, it is Waajib to repeat the Namaaz.

It is in Raddul Muhtar;

لوقرأها أى الفاتحة فى ركعة من الاولين مرتين وجب سجود السهو لتأخير الواجب وهو السورة ،
كفى الذخيرة وغيرها وكذا لوقرأ أكثرها ثم أعادها ، كفى الظهيرية

If Surah Faateha is recited again (i.e. twice) in the first or second Raka'at, Sajdah e Sahw is Waajib, because a Waajib, in other words, the Surah (which must follow Surah Faateha) has been delayed. It is mentioned likewise in Zakhira etc. Similarly (i.e. the same applies), if he read most of it and then read it again, just as it is mentioned in Fatawa Zaheeriyah. It is also mentioned in the same;

لتأخير الواجب وهو السورة عن محله بفصله بين الفاتحة والسورة بأجنبى

‘This is because there was a Waajib in it, being the Surah, which was separated from its position, for an abnormal act has brought a gap between the Surah Faateha and the Surah’

With the exception of this, (doing this) is to alter a command of the Shariah. Rasoolullah ﷺ says,

انما جعل الامام ليؤتم به

‘The Imam is appointed only so that he may be followed’ (And not so that the Imam may be compliant to the action of the Muqtadi)

فان فيه قلب الموضوع

For in this, is to reverse the article
(i.e. the stipulation of the Shariah)

Zaid, who is saying that the Imam should wait (for the Shafa’i Muqtadi), is either an absolute Jaahil (ignorant) and is just saying what he has heard from someone of the Shafa’i Madhab, or from some Ghayr Muqallid (non-conformist), or he himself is a Ghayr Muqallid.

والله تعالى اعلم

Case 7

Is it permissible or not to perform the Janaazah Salaah of one who is born out of adultery, and to bury him in the cemetery of the Muslims? The mother of the child of adultery is an unbeliever (kaafirah) and his father is a Muslim.

The Ruling

If he is a Muslim, then to perform his Janaazah Namaaz is Fard, and it is indeed permissible to bury him in the cemetery of the Muslims, even though his mother or father, or both of them are unbelievers. The Hadith pertaining to this has already been mentioned in the answer to Case 3, and in this case, it is even more important to perform his Janaazah Salaah, because there is no fault of his, that he is the child of adultery.

والله تعالى اعلم

Case 8

Is it permissible or not for a Muslim to pass urine while standing? Zaid says that it is permissible (when) on an elevated place.

The Ruling

To pass urine while standing is Makruh (disapproved/abhorrent) and the manner of the Christians.

Rasoolullah ﷺ said,

من الجفاء ان يبول الرجل قائما

‘It is distasteful (and abhorrent), that a man should urinate while standing’

Baz-zar reported this with merit of Sahih from Buraidah رضي الله عنه. Detailed research on this matter, with clarification of (all) misconceptions, has been presented in my Fatwa. والله تعالى اعلم

Case 9

After answering the call of nature, is it permissible or not to clean the area of impurity by using paper? Zaid says that it is permitted in a train.

The Ruling

To perform Istinja using paper is Makruh (disapproved) and Mamnu' (disallowed) and this is the manner of the Christians. We have been commanded to respect paper, even though it is plain paper, and if it has writing on it, then it must be respected to a greater extent.

It is in Durr-e-Mukhtar

كره تحريبا بشئ محترم

‘(To perform Istinja) with some object of respect, is Makruh e Tahreemi’

It is in Raddul Muhtar

يدخل فيه الورق قال في السراج قيل انه ورق الكتابة وقيل ورق الشجر وايهما كان فانه مكروه
اذا واقره في البحر وغيره والعلّة في ورق الشجر كونه علفا للدواب او نعوته فيكون ملوثا غير

مزيل وكذا ورق الكتابة لصقائه وتقومه وله احترام ايضا لكونه آلة لكتابة العلم ولذا علله في
التاترخانية بان تعظيمه من ادب الدين ونقلوا عندنا ان للحروف حرمة ولومقطعة وذكر
بعض القراء ان حروف الهجاء قرآن انزلت على هود عليه الصلوة والسلام

‘In this (being disallowed) is also included the (plain) page (paper). It is mentioned in Siraaj that some have said that it refers to the page of a book, and some have said it refers to the leaf of a tree, and (the use of) both are Makruh. (Ends)... And Bahr etc have adopted this, and the reasoning in the leaf of a tree (being impermissible), is that it is the fodder of animals, so it is soft, and will thus not clean impurity, but it will spread it. The same situation is prevalent with the paper, as it is also soft and also expensive (i.e. it bears a cost), and in the Shariat, it is also prohibited, as it is something that is used to record knowledge (on). It is due to this that it has been stated in Tatar Khania that, to respect paper is from the respect of Deen, and it has been stated in our Madhab, that the letters are to be respected, even though they are written individually, and some Qaaris have said that the Huroof e Tahajji (letters) are a Qur’an (Heavenly Book) which was revealed upon Hazrat Hud عليه السلام. How it is that this paper is only needed by Zaid when on a train, why is this not the case with other Muslims? Can he not keep clods of clay or old fabric? However, if the aim is to follow the way of the Christians, then this is an ailment of the heart and requires treatment. واللّه تعالى اعلم

Case 10

What is the ruling concerning Muslims lengthening the moustache to the extent that it enters the mouth? Zaid says that the Turkish are also Muslims, so why do they lengthen their moustache?

The Ruling

To lengthen the moustache to the extent that it enters the mouth is Haraam, (and) a sinful act, and it is the manner of the mushrikeen (polytheists), the fire-worshippers, the Jews and the Christians. Rasoolullah ﷺ says in a Sahih Hadith which is of great merit that,

احفوا الشوارب واعفوا الدحي ولا تشبهوا باليهود

‘Trim your moustaches and lengthen your beards. Do not adopt the resemblance of the Jews.’

رواه الامام الطحاوي عن انس بن مالك ولفظ مسلم عن ابي هريرة رضي الله تعالى عنه جزوا الشوارب وارخوا الدحي وخالفوا المجوس

This has been reported by Imam Tahawi from Anas bin Malik رضى الله تعالى عنه and the words of Muslim are from Abu Hurairah رضى الله تعالى عنه that, Trim the moustaches, and lengthen the beards and act contrary to the fire-worshippers.

Are the actions of (some of) the ignorant Turkish soldiers a valid argument, or the blessed words of Rasoolullah ﷺ والله تعالى اعلم

Case 11

If the mother of a child of adultery accepts Islam before the child reaches the age of puberty, will that child also be regarded as Muslim or not?

The Ruling

Yes, that child will be regarded as a Muslim

فان الولد يتبع خيرا الابوين ديناً

So, indeed the child will be regarded as a follower of the Deen of (that parent) who's Deen is best between them (both).

However, if he reaches the age of understanding and then commits kufr, then he will be regarded as an unbeliever.

فان ردة الصبي العاقل صحيحة عندنا، كما في التنوير وغيره

So, if a child who reached the age of understanding, after accepting Islam, commits kufr, then according to us, he will be regarded an apostate, just as it is in Tanweer ul Absaar etc والله تعالى اعلم

Case 12

If a woman passed away amongst men, or if a man passed away amongst women, who should give the Ghusl in such a situation?

The Ruling

If the deceased is a woman or Mushtihaat, (i.e. a female with whom intimacy is possible), and there is no female present there, then if a ten or eleven-year-old boy can give the Ghusl, even if this is done while being instructed by others (how to give the Ghusl), he should do so; or if a non-Muslim female can be found, who will give the Ghusl as explained to her, then she should do the Ghusl. Otherwise, one of the deceased's Mahram (i.e. a male relative with whom Nikah was forbidden) should perform the Tayammum. If the deceased was a bondswoman (slave-girl), then either her husband or some stranger should simply perform the Tayammum.

If she was not a slave-girl, then in this situation, the husband should cover his hands with a cloth (i.e. gloves), and then perform Tayammum, without the need of closing his eyes. If even the husband is not present, then a stranger may perform the Tayammum, but he will close (i.e. cover) his eyes when doing so.

If the deceased is a male or a boy with a sense of understanding and there is no male present there, then if the deceased's wife is present, then since the ruling of her being his wife is still remaining, and she can touch him, then she may give him Ghusl.

If she is not present, then if a seven or eight-year-old girl who knows how to perform the Ghusl, even if it is by others instructing her (how to do so), then she should; or if there is an unbeliever, and he is able to perform the Ghusl, if instructed (by someone), if not if there is one of the females who is the Mahram of the deceased or the Shar'ee Kaneez (bondswoman in light of Shariah) of someone, then they should just do Tayammum with their hands.

If it is a free-woman or a non-Mahram, then they should do so by covering the hands, but in this case, there is no prohibition in looking towards the deceased. [It has been mentioned accordingly in Fatawa Razviyah and its evidence can be found therein] والله تعالى اعلم

Translator's Note: Mushtihaat means desirable. In other words, it refers to one who excites his passion.

Case 13

If a man, apparently (i.e. seemingly) is keeping a female in his home without Nikah, then in this situation is it permissible or not to eat the Zabiha (animal Islamically slaughtered) by such a person?

The Ruling

Suppose even if Zinah (adultery) is proven for him, then too, the Zabiha at the hand of a Zaani (adulterer) is permissible, because for Zibah Deen e Samaawi (i.e. One properly adhering to one of the Past Religions i.e. people of the book) is a condition, and A'maal (actions)

are not a condition, and simply based on this (assumption) that he is keeping her in his home, and because there was no Nikah in our presence, we cannot even attribute this to Zinah (adultery).

According to the absolute evidence from the Qur'an, to do this is severely Haraam; and if he keeps her in his home as a wife and treats her like a wife, then they will be regarded as husband and wife (i.e. unless proven otherwise).

Even to testify to them being a married couple will be Halaal (in such a situation), even if the Nikah did not take place in our presence. [Just as it has been mentioned in Hidayah, Durr e Mukhtar and Hindiya etc]

والله تعالى اعلم

Case 14

(It is known that) to perform Qurbani is Waajib (upon a person), but if a person performs Qurbani on the 10th of Zul-Hijjah after Subho Saadiq (true dawn) but before Namaaz; is this permissible or not?

The Ruling

Eid Namaaz is not permitted in a rural area (i.e. village). If the Qurbani is being performed in a village, then it can be performed after dawn has commenced, even if a person who lives in a city has sent his Qurbani there; and if the Qurbani takes place in a city (town) wherein the Eid Namaaz is Waajib, then it is necessary that it should be done after the Eid Namaaz.

If it was done before Eid Namaaz, then the Qurbani is not discharged, even though the Qurbani may be that of a villager, because he has done it in a city.

It is mentioned in Durr e Mukhtar,

اول وقتها بعد الصلوة ان ذبح في مصر اى بعد اسبق صلاة عيد ولو قبل الخطة لكن بعد ها
احب، وبعد طلوع فجر يوم النحر ان ذبح في غيره، والمعتبر مكان الاضحية لا مكان من عليه،
فحيلة مصرى اراد التعجيل ان يخرجها لخارج البصر فيضحي بها اذا طلع الفجر، مجتبى

‘If Qurbani is performed in a city, then it should be done (i.e. it’s the first time is) after the first Namaaz (Eid Namaaz) in the city has been performed, as this is the prescribed time for it, even though it has been done before the Khutbah. However, it is further preferred for it to be done after the Khutbah. If it is done outside a city, i.e. in a village etc., then the moment the 10th of Zul-Hijjah dawns, its time has commenced; and it is the place where the Qurbani is being performed which has credence, and it does not matter where the person is actually from. If a person is in a city, but he wishes to have the Qurbani done before Namaaz, then, in this case, he should send his Qurbani out of the city, and the moment Subho Saadiq commences there, he may have the Qurbani done. This is mentioned in Mujtaba.’ واللہ تعالیٰ اعلم

Case 15

The Qurbani animal should be shared into three portions; one portion for your personal use, one portion for friends and relatives, and one portion for the needy.

Now, if the needy are not from amongst the Muslims, then what should be done with that share?

If a person performed Qurbani, but did not make three shares, but consumed all of it in his home, will the Qurbani be valid?

The Ruling

To make three shares is simply an action which is recommended (desired), and is not something which is necessary.

One may either use all of it for himself, or give all of it to his friends and relatives, or he may distribute all of it to the needy. If one cannot find any (needy) Muslims here, then it should not be given (in actuality) to any kaafir. These unbelievers are not Zimmi, so to give them Qurbani or any other Sadaqa (charity) does not really afford one any Thawaab (reward).

It is mentioned in Durr e Mukhtar

اما الحربى ولومستامنا فجميع الصدقات لاتجوز له اتفاقا، بحر عن الغاية وغيرها

‘Regarding that kaafir who is not a Zimmi, even though he has taken refuge and come to the Darul Islam, it is the consensus of the A-imma, that it is not permissible to give him any kind of Sadaqa or Khayraat (charity). This has been mentioned in Bahrur Raa’iq from Al Ghaaya Sharh Al Hidaya etc.’

It is in Bahrur Raa’iq from Me’rajud Diraya Sharh Hidaya

صلته لا تكون برا شرا عا ولذا لم يجز لتطوع اليه فلم يقم قرابة

‘To give anything to a non-Zimmi kaafir holds no virtue. Hence to give him Nafil Khayraat is also disallowed, so there is no reward in this.’

والله تعالى اعلم

THE SECOND SERIES OF QUESTIONS

**RAMADAAN
1336 HIJRI**

Case 16

Maulana Saaheb! In your answer to 'Case 11', you say, 'Yes, that child will be regarded as a Muslim', and Maulana Maulavi Muhammad Bashir Saaheb has given an answer that, If the mother of the child is a kaafir then the Na-Baaligh child is also a kaafir. Maulana Saaheb's answer is being presented for your perusal.

The Ruling

The kindness is appreciated. The answer which Maulavi Muhammad Bashir Saaheb has given is not number 11 in these rulings of mine, but the question from Case number 7 now changed to Case number 11 was this; If the mother of a child of adultery becomes a Muslim before the child reaches puberty, will that child be regarded a Muslim or not?

I answered that 'Yes, that child will be regarded as a Muslim' However if he reaches the age of understanding and then commits kufr, he will then be regarded as an unbeliever. Now, this is the answer to the query.

As for the query to which the said Maulana has given a reply, and which was mentioned in Case 7 is; Is it permissible or not to perform the Janaazah Salaah of one who is born out of adultery, and to bury him in the cemetery of the Muslims? The mother of the child of adultery is an unbeliever (kaafirah) and his father is a Muslim.

In response to this, I answered by saying, 'If he is a Muslim, then to perform his Janaazah Namaaz is Fard, and it is indeed permissible to bury him in the cemetery of the Muslims, even though his mother or father or both of them are unbelievers.'

The answer to this question is exactly what this Faqeer mentioned, 'and this is when he is a Muslim'. This condition was put with this in mind, that if he is not of the age of understanding, and if his mother is a kaafirah. However, after reaching an age of understanding, if he personally commits kufr, then neither can his Janaazah Namaaz be performed nor can he be buried in the cemetery of the Muslims, for now, he is not a Muslim.

The absolute ruling which has been copied from the Fatwa of Maulvi Abdul Hai that, 'before reaching the age of puberty he falls under the condition of his mother; if the mother is a kaafirah then the Na-Baaligh child is also kaafir, and if the mother is Muslim, then the child is also Muslim. If this ruling is absolute in this manner in the said Fatawa, then it is simply incorrect.

This ruling is only applicable until such time that the child has not as yet reached the age of understanding. If he accepts Islam after reaching the age of understanding, then even though he may still be Na-Baaligh, he is indeed a Muslim, be this even though both the mother and the father of the Halaali (legitimate) child are kaafir, and if at that age the Na-Baaligh commits kufr, then indeed he is a kaafir, even if both the parents may be Muslim. واللہ تعالیٰ اعلم

Case 17

It is mentioned in response to Case 13 that, ‘the Zabiha at the hand of a Zaani (adulterer) is permissible’. Zaid is querying as to how this is possible because the Ghusl of an adulterer does not abate for forty days. Is Zaid’s statement correct, and does the Ghusl of a Zaani (adulterer) abate or not?

The Ruling

Zaid’s statement is simply incorrect. The purification of Zaid’s physical body will be immediately done, from the moment he performs Ghusl for the first time. However, the purification of his heart will depend on Tauba (sincere repentance).

To place a condition of forty days is incorrect. If he does not make Tauba for forty years, then his inner-purification will never be done; and what has the Ghusl not abating have to do with the Zabiha. Tahaarat (Purification/ablution) is not a condition for Zabiha. Even (Zabiha) at the hand of someone who is a Junub (one in an impure state) is also permissible.

In fact even the Zabiha of those whose Ghusl in reality never abates, in other words, the ‘Kitaabi Kaafirs’ has been regarded as Halaal in all the Books, including the Holy Qur’an (wherein it is mentioned),

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ

‘And the food (i.e. the Zabiha) of the Kitaabis (i.e. the people of the book) is Halaal for you’ [Surah Al Ma’idah (5), Verse 5]

The reason that the Ghushl of a kaafir never abates, is because one of the Fard actions of Ghushl is to thoroughly wash every nook and corner of the mouth up to the throat, and the second Fard action is to suck in water into both the nostrils, and for it to reach the soft part of the nose. In the first act even though they are able to fulfil it if a full mouth of water is taken in, but to fulfil the second action, it is necessary to sniff the water to get it in, which they do not do at all, but today hundreds of thousands of ignorant Muslims are neglectful of this, which causes their Ghushl to be improper, and their Namaaz is null, yet they are not kuffar.

Imam Ibn Amir Al Haaj Halabi states in Hilya

في المحيط نص محمد في السيرة الكبير فقال وينبغي للكافر اذا اسلم ان يغتسل غسل الجنابة، لان المشركين لا يغتسلون من الجنابة ولا يدرون كيفية الغسل الخ وفي الذخيرة من المشركين من لا يدري الاغتسال من الجنابة، ومنهم من يدري كقرشي فانهم توارثوا ذلك من اسليعيل عليه الصلوة والسلام الا انهم لا يدرون كيفيته لا يتبعضون ولا يستشقون وهما فرضان، الا ترى ان فرضية البضضة والاستنشاق خفيت على كثير من العلماء فكيف على الكفار فحال الكفار على ما اشار اليه في الكتاب، اما ان لا يغتسلوا من الجنابة، او يغتسلون ولكن لا يدرون كيفيته واي ذلك كان يؤمرون بالاغتسال بعد الاسلام لبقاء الجنابة وبه تبين

ان ما ذكر بعض مشايخنا ان الغسل بعد الاسلام مستحب فذلك فيمن لم يكن اجنب
الا- مختصرا

It is in Muheet that Imam Muhammad has mentioned in Seer e Kabeer, that an unbeliever who accepts Islam should make the Ghusl of Janaabat, because the unbelievers do not bathe for Janaabat, and they are not aware of the method of bathing (for Janaabat.... [This text ends here]).

It is mentioned in Zakhira that some unbelievers do not even know that after Janaabat (entering into an impure state), it is commanded to have Ghusl, and some do know at least that much, like the kuffar e Quraish, amongst whom the Ghusl for Janaabat was a (common) practice generation after generation, ever since the time of Hazrat Sayyiduna Isma'eel عليه السلام but they do not know how; neither do they rinse their mouths nor do they put i.e. sniff water into the nose (nostrils), whereas both these actions are Fard. Have you not noticed that this being Fard also remains unfamiliar to many people of knowledge as well, so what then can be said about the reality of the kuffar. Hence, the condition of all the unbelievers is the same towards which Imam Muhammad has pointed out; that either they will not perform the Ghusl of Janaabat at all, and even if they do, then they do not know how to (really) do it.

Nevertheless, after accepting Islam, they will be required to take a bath, because the Janaabat still remains; so from this it has been proven, that those Masha'ikh who have stated that it is (only)

Mustahab to take the bath after accepting Islam, simply refers to the case of that unbeliever who until now has never entered into the state of Janaabat. [This text ends here] An example of this is if he accepted Islam before reaching puberty.

Translator's Note: Janaabat is when a person enters the state of major impurity due to sexual intercourse or discharge of semen etc.

However, it is another matter that without need, one should not perform Zibah when in a state of Janaabat, because Zibah is regarded as Ibaadat e Ilaahi in which special respect is due; and the Tasmiyah and Takbeer is also mentioned in it, which is Dhikr e Ilaahi, so to do it (perform Zibah) after purification is Awla (more virtuous), even though it is still not prohibited (in this state). It is mentioned in Durr e Mukhtar;

لا يكره النظر الى القرآن لجنب، كما لا تكره ادعية اى تحريبا والا فان الوضوء لبطلق الذكر
مندوب وتركه خلاف الاولى

‘It is not Makruh for a Junub (i.e. a person in the state of Janaabat) to look at the Qur’an, just as it is not Makruh (for a Junub) to read Duas. (In other words) it is not Makruh e Tahreemi or impermissible; otherwise, Wudu is Mustahab for every Dhikr (i.e. blessed recitation), and to omit this is Khilaaf e Awla (contrary to what is best).’ واللہ تعالیٰ اعلم

Case 18

Zaid says that Maulana Ahmed Raza Khan in every one of his books and letter writes, the writer (i.e. written by) Abdul Mustafa ﷺ.

How can a person be regarded as the servant/slave (Abd) of anyone else except Almighty Allah?

This humble servant replied to him by saying that Abdul Mustafa ﷺ (in this context) means Ghulam (humble servant) of Mustafa ﷺ and does not really mean 'Banda' (as in servant, i.e. bondsman of Allah).

The Ruling

Almighty Allah says,

وَأَنْكِحُوا الْأَيَّلَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ

'And arrange the marriages of those females amongst you, who are unmarried, and (the marriages) of your male slaves and your handmaids, who are eligible' [Surah An-Noor (24), Verse 32]

In this verse of the Holy Quran, Almighty Allah has referred to the slaves as our servants (with the words عِبَادُكُمْ).

The Beloved Rasool ﷺ said,

ليس على المسلم في عبده ولا فرسه صدقة

There is no Zakaat upon a Muslim on his servant/slave
(i.e. Abd) and his horse.

This Hadith is in Sahih Bukhari and Muslim and in all the other six most authentic books of Hadith.

Ameer ul Mo'mineen Umar e Farooq e Azam ؓ gathered the Sahaba e Kiraam رضى الله تعالى عنهم together during one of their assemblies, and then announced from the pulpit,

كنت مع رسول الله صلى الله تعالى عليه وسلم وكنت عبده وخادمه

‘I was with Rasoolullah ﷺ, and
I was His ﷺ slave and His ﷺ servant.’

This Hadith has also been quoted by the grandfather of Isma'eel Delhvi, who is regarded as the Imam of the Wahabi sect, and whom he regards as his great grandfather in Tariqat, (in other words) Janaab Shah Wali-ullah Saaheb Muhad'dith Delhvi (has quoted it) in Izaalatul Khafa with reference to Imam Abu Hanifa and from the book Ar Riyaad An Nadarah, and he took the merit from this and presented it to be acceptable.

It is in the Mathnawi Shareef under the section discussing the incident when Hazrat Bilal ؓ was purchased, that Sayyiduna Siddique e Akbar ؓ said to Huzoor Pur Noor ؓ.

گفت مادو بندگان کوئے تو کردمش آزاد ہم بروئے تو

In other words, we both are the Ghulam (slaves/servants) of Your Court. I have freed him for your sake.

Almighty Allah says,

قُلْ لِّعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ
الدُّنُوبَ جَمِيعًا ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

‘O Beloved! (Address your entire Ummah in this manner) O my servants (slaves) who have done injustice unto their souls, Do not be disillusioned from the mercy of Allah. Verily Allah pardons all sins. Verily it is He, Who is the All-Forgiving, The Compassionate.’ [Surah Az-Zumr (39), Verse 53]

Hazrat Maulavi Ma’nawi رھ states in the Mathnawi Shareef

بندہ خود خواند احمد در رشاد جملہ عالم را بنواں قتل یعباد

In other words, The Beloved Nabi ﷺ himself referred to the entire Ummah as His slaves; Read in the Qur'an it says, قُلْ لِعِبَادِيَ

The strange thing is that the Hakeem ul Ummah of the current day Wahabis, Ashraf Ali Thanvi Saaheb, for as long as he was still regarded as a Muslim, he too supported the same view in the footnotes of Shama'im Imdadiyah, regarding the meaning of the Qur'an; that the entire creation are the slaves of the Beloved Rasool ﷺ. Now, after being baptized in the Gangohi way, he will probably regard this to be the worst of all acts of shirk (polytheism), whereas the one charged with committing the worst of all acts of shirk is Gangohi Saaheb himself, when in Baraahin e Qaatia he clearly associated partners with Allah by regarding shaitaan to be equal, based on which, the verdict against him was given by the Ulama of Haramain Sharifain (Makkah and Madinah) in **Husaamul Haramain Ala Manhiri** ul Kufr Wal Mayn. The detailed explanation of this issue regarding 'Abdul Mustafa' is very clearly explained in my book 'Bizlus Safa Li Abdil Mustafa'

O destitute! Abdullah i.e. servant of Allah when taken in the meaning of Allah's creation and that which is belonging to Allah, refers to every believer and unbeliever (i.e. they are all Allah's servants and creation), (whereas) a Momin (i.e. a true believer) is one who is Abdul Mustafa (i.e. A slave of Rasoolullah ﷺ).

The great Imam and the sanctuary of the Ulama, Sayyiduna Sahl bin Abdullah Tastari رحمته الله says,

من لم ير نفسه في ملك النبي صلى الله تعالى عليه وسلم لا يذوق حلاوة الايمان

‘The one who does not regard himself as the property of the Beloved Nabi ﷺ will never taste the sweetness of Imaan.’

Did you not see that when Almighty Allah entrusted the Noor (light) of the Beloved Rasool ﷺ in the blessed forehead of Nabi Adam عليه الصلاة, and commanded the Angels عليهم الصلاة والسلام to make Sajdah to him out of respect, and as a mark of respect for that Noor, (then) all of them made Sajdah, except ibles the cursed, who refused. So (by rejecting) did he cease to be Abdullah? Is he no more regarded as a servant (i.e. Banda) and creation of Allah?

Not at all! This is not possible (because all are the creation and slaves of Allah), but because he did not bow in respect to the Noor of the Beloved Rasool ﷺ, he did not become Abdul Mustafa (i.e. he did not qualify as Abdul Mustafa), and was rejected for all eternity, and cursed forever. A man has the choice of either being Abdul Mustafa thereby being blessed with being in the company of the Angels or to reject this and be in the company of shaitaan the cursed. والله تعالى - والعياذ بالله رب العالمين
اعلم

Case 19

Zaid says Maulavi Saaheb Ahmed Raza Khan writes almost everywhere in Tamheed e Imaan that, ‘Look, your Rab (Creator) عزوجل says’; so is (Allah) not the Rab عزوجل of Maulvi Saaheb?

The Ruling

The ignorant one opens his mouth to object, either in his ignorance, or in opposition of Haq (Righteousness), and neither does he know nor does he care how far his objection goes. (In doing so), he has raised an objection against the Ambia (The Nabis’), the Mursaleen (The Rasools’), The Angels, and even against Huzoor Sayyidul Aalameen and on the Qur’an ﷺ. In response to this, there are scores of verses of the Holy Qur’an and Ahadith, but as examples, a few verses are being quoted.

QUR'ANIC VERSES

Verse 1

Protesting about his nation to Allah, Hazrat Nuh عليه الصلاة والسلام said,

قُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

‘So I said, (O my nation) seek forgiveness from your Rab.
Undoubtedly, He is Most Forgiving.’ [Surah Nuh (71), Verse 10]

Allah Forbid! Is He (Allah) not the Rab of Nuh عليه الصلاة والسلام?

Verse 2

Hazrat Hud عليه الصلاة والسلام said to the kuffar of ‘Aad;

وَلْيَقُومُوا اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ

‘O my people! Seek forgiveness from your Rab, so turn in repentance
towards Him.’ [Surah Hud (11), Verse 52]

Allah Forbid! Is He (Allah) not the Rab of Hud عليه الصلاة والسلام?

Verse 3

Hazrat Musa عليه الصلوٰة والسلام said to Fir'awn;

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ

‘He (Musa) said, Your Rab (Creator) and the Rab of your forefathers.’

[Surah Ash Shu'ara (26), Verse 26]

Allah Forbid! Is Allah not the Rab of Musa عليه الصلوٰة والسلام?

Verse 4

It is he (Hazrat Musa عليه الصلوٰة والسلام) who said to his people;

أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ

‘Were you impulsive regarding the Command of your Rab?’

[Surah Al A'raf (7), Verse 150]

Verse 5

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ فَتُوبُوا إِلَى بَارِئِكُمْ

فَاقْتُلُوا أَنْفُسَكُمْ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ۖ

‘And when Musa said to his people, ‘O my Nation! You have done a great injustice unto your souls by revering the calf, so turn in repentance towards your Creator (Rab), (and) consequently each of you should slay the other. This is best for you, by your Creator.’ [Surah Al Baqarah (2), Verse 54]

Allah Forbid! Is Allah not the Creator, Sustainer and Cherisher of Hazrat Musa عليه السلام؟

Verse 6

When Habeeb Naj’jar said to the unbelievers amongst his people:

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ

‘(Know that) I have brought Imaan (I believed) in your Rab (Creator), so listen to what I am saying.’ [Surah Yaasin (36), Verse 25]

Was it not his Rab? Whereas based on this statement, he was entered into Jannah.

قِيلَ ادْخُلِ الْجَنَّةَ

‘He was instructed, enter into Paradise’ [Surah 36 Verse 26]

Verse 7

Those who received salvation said to those who remained silent,

قَالُوا مَعذَرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

‘They said, as an excuse before your Rab (Creator),
and possibly that they may fear.’ [Surah Al A’raf (7), Verse 164]

In other words, we forbid the disobedient ones from sinning so that we may have an excuse before your Creator, so that possibly these people may fear.

Was it not their Rab? And (it must be noted that) only those amongst them who said, ‘your Rab’ were the ones who received salvation.

أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ

‘We gave salvation to those, who forbade evil’
[Surah Al A’raf (7), Verse 165]

Verse 8

Sayyiduna Esa عليه الصلوة والسلام said to the Bani Isra’eel;

أَيُّ قَدْ جِئْتُكُمْ بِآيَةٍ مِّنْ رَبِّكُمْ

‘I have brought towards you, from your Rab (Creator), a sign’

[Surah Aal e Imran (3), Verse 49]

Allah Forbid! Is Allah not his Rab (Creator)?

Verse 9

When revelation descends upon the skies, and the Angels become captivated in it, then after they come out of this condition, they ask Hazrat Jibra’eel Ameen عليه السلام and the other (Angels) about what Allah, their Rab has said,

حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقَّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ

‘Until such time when the fears of their hearts are relieved, by granting permission, they say to one another, what is it that your Rab has said? They say; whatever He has said is the Truth. And it is He, Who is The Divinely Supreme, The Great.’ [Surah (34), Verse 23]
Is He (Allah) not the Rab of the Angels?

Verse 10

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا

فَقَهُلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ

‘And the dwellers of Paradise will call out to the inmates of hell (by saying), we have already discovered that which our Rab had promised

us, to be true; so have you too discovered that which your Rab had promised (you), to be true? They said, Yes.’ [Surah 7, Verse 44]

Probably here, the objectors think that the dwellers of hell believed there are two Creators, one being their Rab whose promise they have found to be true, and the second being the Rab of the inmates of hell, concerning whose promise they are asking them, by saying that the promise of our Rab is true, you tell us about the promise of your Rab!

لا حول ولا قوة الا بالله العلى العظيم

AHADITH E MUSTAFA ﷺ

Hadith 1

It has been reported in the Hadith of Sihah Sitta from Hazrat Jareer رضي الله عنه that Rasoolullah ﷺ said,

انكم سترون ربكم كما يرون هذا القمر لا تضامون في روايته

‘Indeed you will see your Rab just as you are all seeing this full moon,
without any difficulty’

Hadith 2

It is reported in Bukhari and Muslim from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ said,

ان اهل ان اتقى فلا يجعل معنى الها فبن اتقى ان يجعل معنى الها فان اهل ان اغفر له

‘Your Rab says, ‘I am the One Who is truly worthy of being feared, so do not bring any other as a partner to Me. And whosoever has desisted from bringing another as a partner to Me, so I am the only One, who will forgive him.’

Hadith 3

Abu Dawud and Nasa'i have reported with the merit of Sahih, from Buraidah رضي الله عنه that Rasoolullah ﷺ said,

لا تقولوا للبنافق يا سيّدا، فانه ان يكن سيّدا قد اسخطتم ربكم عزوجل

‘Do not address a hypocrite by saying, ‘O my Leader’ because if he is your leader, then indeed the Wrath of your Rab is upon you’

Hadith 4

Abu Dawud and Tirmizi with the advantage of accuracy and soundness report from Ameerul Mo'mineen Maula Ali كرم الله تعالى وجهه that Rasoolullah ﷺ said to him:

ان ربك تعالى ليعجب عن عبده اذا قال رب اغفر لي ذنوبي

‘Indeed your Rab is very pleased with His servant when he says: ‘(O Allah) Forgive me my sins’.

Hadith 5

Baihaqi reports from Jabir رضي الله عنه that Rasoolullah ﷺ delivered a sermon on the 12th of Zul-Hijjah in which He ﷺ said,

يا ايها الناس ان ربكم واحد وان اباكم واحد

O People! Indeed your Rab is One, and your father is one.

Hadith 6

Imam Ahmed and Haakim report from Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said,

قال ربكم لو ان عبادي اطاعوني لا سقيتهم المطر بالليل
ولا طلعت عليهم الشمس بالنهار ولما اسمعتها صوت الرعد

Your Rab says, If My servants are obedient to Me, then at night I would have blessed them with rain, and I would have opened upon them the day, and I would have not allowed them to hear the clapping of the thunder.

Hadith 7

It is reported in the Sahih of Ibn Khuzaima from Hazrat Salman Farsi رضي الله عنه that at the beginning of Sha'baan Rasoolullah ﷺ delivered a sermon and in it, He ﷺ mentioned the virtues of the blessed month of Sha'baan with these words,

واستكثروا فيه من اربع خصال خصلتين ترضون بهما ربكم وخصلتين لا غنى بكم عنهما، فاما
الخصلتان اللتان ترضون بهما ربكم فشهادة ان لا اله الا الله وتستغفرونه، اما الخصلتان
اللتان لا غنى بكم عنهما فتسألون الله الجنة وتعوذون به من النار

‘Increase in this month four things, two of these things are that which please your Rab, and there are two things which you will always need. The two which please your Rab are the Kalima Shahaadat and Istighfar; and the two things which you will always need are, to ask Allah Almighty for Jannat, and to seek refuge in Him from Hellfire.’

Hadith 8

It is in Tabrani Kabeer from Muhammad ibn Maslamah رضي الله عنه that Rasoolullah ﷺ said,

ان لريكم في ايام دهركم نفحات فتعرضوا لها لعل ان يصيبكم نفحة منها
فلا تشقون بعدها ابدا

‘Indeed for your Rab, in your days, there are some special manifestations, so seek it out; possibly from them, some manifestation may fall upon you, so that no wretchedness may overcome you after that.’

Hadith 9

Imam Ahmed reports from ‘Amr ibn Abasah رضي الله عنه that he says, I was in the Holy Presence (of Nabi ﷺ) and I asked about some laws, the words of which were, what is the best Hijrat (migration)?

Rasoolullah ﷺ said,

ان تجهر ما كره ربك

‘That you abstain from that which your Rab disapproves off’

Hadith 10

It is in Sahih Bukhari and Muslim from Hazrat Abu Talha Ansari رضي الله عنه that on the Day of Badr, Nabi ﷺ had twenty-four corpses of the kuffar e Quraish thrown into an impure well, and it was his blessed habit to remain for three nights at a place where he attained victory.

On the third day at Badr, He ﷺ commanded for the saddle to be strapped onto his blessed camel, and He ﷺ personally accompanied the Sahaba e Kiraam to the said well, and He ﷺ called out to each one of the kuffar by their names and their father’s names, saying, O such and such son of such and such, O such and such son of such and such:

ايسر كم لو انكم اطعتم الله ورسوله فاننا وجدنا ما وعدنا ربنا حقاً فهل وجدتم ما وعد ربكم حقاً

‘So do you now wish that you should have obeyed the commands of Allah and His Rasool; We have found that which our Rab promised us to be true. Did you too find that which your Rab promised you to be true?’

This eleventh Hadith is similar to the tenth Verse. It must be noted that in some instances it is more appropriate to say ‘my Rab’ and in some instances to say ‘your Rab’ and the lexicology is based on the exigency of the situation.

To discuss this with ignorant objectors is a waste of time. One who has the slightest ability to distinguish will be able to at least see as it is in mutual proverbs, that when there is a person who has disobedient sons, and when the obedient son advises them, then he will do so by saying, ‘Brothers! This is your father’, ‘Take heed to what your father is saying’. At this juncture, it is not appropriate for him to say, ‘Take heed! This is my father’. The citation for this is that which has just been mentioned in Hadith number five. In other words, ‘O People! your father is one’; in other words this was said referring to Hazrat Adam عليه الصلوة والسلام but Nabi ﷺ did not refer to him as his father, even though in the apparent sense, he (Hazrat Adam عليه الصلوة والسلام) is also the father of Huzoor e Aqdas ﷺ, whereas in reality Huzoor e Aqdas ﷺ is the father of Adam عليه الصلوة والسلام and all the other (human-beings) in the universe.

It is written in the Madkhal of Imam Ibn Al Haj Makki that Sayyiduna Adam عليه الصلوة والسلام would say the following when he would remember Huzoor e Aqdas ﷺ; معنى يا ابني صورة واباي

‘O you who are apparently my son, and in reality are my father’

صلى الله تعالى عليه وسلم وعلى الانبياء الكرام - والله تعالى اعلم

Case 20

At the end of the Moulood Shareef Sharf ul Anaam Janaab Muhammad Haji Shah Miya ibn Sayyid Iba Miya a resident of Jamnagar, Kathiawar writes, at this place most people are completely unfamiliar with the important laws (of Shariah), and those who are versed in Urdu, also run away from the books of Fiqh (Islamic Jurisprudence), and they do not know that it is necessary to know the Faraa'id (obligatory issues), and that person who is not familiar with the necessary laws, then for his Imamat (leading congregational prayer), and the Zabiha made by him (i.e. animal sacrificed Islamically by him) is not valid. Maulana Saaheb! If this is really the case in this issue, then most people are unfamiliar with the Faraa'id of Namaaz, and they do make Zibah, hence will then be regarded as Haraam to eat this (which they have slaughtered)?

The Ruling

For everything which one needs to do, it is necessary to know those laws which are related to it, (in other words) that which is necessary to confirm it being correctly done or incorrectly done, and it being regarded as lawful or unlawful. Hence, in order to make Zibah, it is not necessary to know the Faraa'id of Namaaz, just as for Namaaz there is no need to know the conditions for Zibah. When to not know it (the rules) absolutely, at times becomes the cause of that act (work) being incorrectly done, this is in the case when to have knowledge of it was a condition, for example, if a person reads (performs) Namaaz, yet he does not know that Namaaz is Fard; or if he performed his Zuhr

Namaaz and he does not know for sure if the time has commenced as yet. If he performs Namaaz in the condition of doubt, the Namaaz will not be valid, even though the time has commenced. And sometimes, not to have knowledge of this (i.e. not to know it), is the cause of it becoming void and prohibited, in the case when not knowing it, the practice cannot be done (properly), even though it was done correctly unknowingly, in other words in Ghusl to wash the entire soft part of the bridge of the nose inside is Fard, and if water does not reach this area, the Ghusl will not be done, and Namaaz will be void, and that person will remain Na-Paak (in an impure state) all his life (i.e. if it is never done right), but if the water reached that entire area coincidentally, without him even intending to do so, and that area was thus properly washed, the Ghusl will be valid, even though he had no knowledge of that Fard action. As for the issue of Zibah, there is a difference of opinion concerning those things which are the conditions in Zibah, such as to proclaim the Tasmiyah, which (here) is regarded as the Takbeer, and to sever three of the four veins; Some say that it is from the first type, in other words, to know it is necessary, and based on their view, then the statement of Sharf ul Anaam is correct, and the established view is that for it to be done (correctly) is necessary, even though one had no knowledge of it being conditional, and based on this, that statement (of Sharf ul Anaam) is incorrect. The Zabiha will only not be regarded Halaal (in such a case) if the Takbeer is intentionally omitted, and if less than three veins have been severed (i.e. cut). If the Takbeer was proclaimed and the veins (as necessary) were severed, the Zabiha has become Halaal, even though the person was not familiar with the necessary laws of Zabiha.

It is in Durr e Mukhtar that,

شرط كون الذابح يعقل التسبية والذبح

‘It is a condition that the one making the Zibah, should know the Takbeer, and how to make Zibah’

It is in Raddul Mukhtar that,

زاد في الهداية ويضبط واختلف في معناه، ففي العناية قيل يعنى يعقل لفظ التسبية، وقيل يعقل ان حل الذبيحة بالتسبية ويعلم شرائط الذبح من فري الاوداج والحلقوم اه

With this, the word ضبط has been mentioned in Hidayah. In other words, he understood it well and has memorised it, and the Ulama have had a difference of opinion in this. It is mentioned in Inayah that, Some (scholars) have said this means that he should know the words of the Takbeer, and some have said that it is also necessary to know that the Zabiha does not become Halaal without (proclaiming) the Takbeer, and to also know that it is a condition in Zibah to cut such and such veins.

ونقل ابوالسعود عن مناهى الشربلاية ان الاول الذى ينبغى العمل به، لان التسبية شرط فيشترط حصوله لاتحصيله اه، وهكذا ظهر لي قبل ان اراد مسطورا ويؤيده ما في الحقائق والبزازية لو ترك التسبية ذاك الها غير عالم بشروطيتها فهو في معنى الناسى اه والله تعالى اعلم

Allama Abu Sa'ud quoted from Allama Shurumbulali, that we should follow the first statement (view), because the Takbeer is one condition, and for the condition to occur (come into effect) is sufficient. It is not necessary to intentionally acquire the knowledge of this.

Before seeing what was written, this was even apparent to me, and favouring this, is that ruling which is mentioned in Kitaabul Haqaa'iq and Fatawa Naaziyah, that if he did not know reciting the Takbeer is a condition; hence, he performed the Zibah without Takbeer, then that is similar to one who did not say the Takbeer because he forgot to do so. والله تعالى اعلم

Case 21-23

The fourth pillar of Islam is to give Zakaat, after subtracting your debt, so that sane, adult, who has 52.5 Tola of silver, or such property, more than his house in which he lives, and his (essential) clothing and necessary entities, and an essential animal for transportation, then annually he should pay Zakaat of 2.5 rupees (i.e. 2 rupees 50 paisa) on every one hundred rupees in his possession. Zaid says that a female has jewellery the value of which is from one thousand to up to ten thousand (rupees), so there is no Zakaat on this because this is her essential jewellery (i.e. for normal use). (He says) however, if she has double of this (i.e. two of the same), then Zakaat should be paid on that, and the same applies to clothes. Maulana Saaheb! Is this statement of Zaid true, or is it contrary to the Shariah? In Shariah what is the limitation with regards to a house, clothing, necessary

entities, and an animal for transport purposes? If one has another house excluding the house he lives in, then on what value will Zakaat be calculated for it, or will it be (paid) on its rental income?

The Ruling

Zaid is wrong in what he is saying. Jewellery, in reality, is not a necessity and not from Haajat e Asliyah (a person's basic essentials). Even if it is one gold ring or one gold wire, it will definitely be added in (calculating) Zakaat, unless one's debt etc is free from the Haajat e Asliyah i.e. a person's basic essentials.

It is in Durr e Mukhtar

اللازم في مضر د ب كل منها ومعه ولو تبرأ أو حلياً مطلقاً مباح الاستعمال أو لا ولوللتجمل،
لأنها خلقاً اثباتاً فيزكيها كيف كانا رب عشرين

‘If silver or gold, or (gold or silver) leaf, or coins, or some utensil (vessel) etc. are made (from them), even if it is jewellery, be its use permissible or not, or be it simply for beauty (i.e. decorative purpose); (in other words), no matter what, one fortieth is necessary upon it, because it is something which is naturally valuable, so however it may be, Zakaat must be paid on it.’

There are numerous Ahadith which mention that Zakaat is Fard on jewellery, and it has been mentioned that jewellery of the same design will be made from the fire of hell in lieu of jewellery on which Zakaat

is not paid, and the person will be made to wear it. When it comes to houses, clothing, belongings, and mode of transport, then in this the needs of the people differ. For someone, a room which is four yards in size is enough, while someone else may require a castle, and this is as per discretion. Then it must be noted that Zakaat is only on three types of possessions;

Firstly on gold or silver, and notes, shillings (i.e. coins) and Ikanni i.e. an old monetary denomination and money (i.e. cents etc) for as long as they are used in the market, i.e. they all fall within the same (ruling).

Secondly, those goods that have been purchased for the sake of trade (i.e. for business purposes), even though it may be sand.

Thirdly, camels, cattle, water buffalo, sheep and goat (i.e. livestock) which have been left to graze, be they male or female, and according to our Imam, this also applies to a female horse, and also a male horse if they are harnessed. With the exception of these, there is no Zakaat on anything, even if one has villages and houses, or pearls and gemstones which are worth hundreds of thousands. However, that revenue which is being acquired from villages and houses, or money (notes, coins etc) which are being received as rentals will be calculated in Zakaat. Zakaat is not Waajib on an animal used for transportation purpose. Having an animal which is for transportation purpose is not a condition for Zakaat to become Waajib. (Also note) Zakaat is not the fourth pillar (of Islam), but it is the third pillar, which comes before fasting and after Namaaz. والله تعالى اعلم

Case 24

The fifth pillar (of Islam) is to perform Hajj e Baitullah, once in a lifetime; the rest is Mustahab (desirable/preferred), if one has the financial means to travel to and fro, and if until he returns, he has sufficient provisions for his family and children, and the road is a safe one, and if the path is not dominated by pirates (bandits).

Law: Hajj is not Fard upon an insane person, a person who is ill (i.e. his illness does not allow him to make such a journey), and upon a blind person and a crippled person.

Concerning that person who after having the means to travel, does not perform Hajj, Nabi Kareem ﷺ said (as reported below):

عن علي قال رسول الله صلى الله تعالى عليه وسلم من ملك زاد وراحلته تبلغه الى بيت الله ولم
يحج فلا عليه ان يموت يهوديا او نصرانيا

It is reported from Hazrat Ali ؓ wherein Hazrat Ali ؓ states that Nabi ﷺ said, 'If anyone possesses sufficient provisions and means of transport to take him to Makkah Mu'azzamah, but still he did not perform Hajj, then it does not matter for him, whether he dies as a Jew or Christian.'

Zaid says that if the sound of Lab'bayk (i.e. the call) has not come as yet, then how can a person go for Hajj? If Allah has given the provisions for the journey, then is this not the Lab'bayk! And is the Hadith of Huzoor e Akram ﷺ false according to Zaid?

The Ruling

Zaid is presenting ignorant arguments. Whose fault is it that he did not say Lab'bayk (I am present, i.e. I am ready)? It is the fault of him, who heard the call while he was still in the spine of his father and still did not respond, or say Lab'bayk, when Almighty Allah by His Divine Command invited Hazrat Khaleel عليه السلام towards His House, and because of that refusal, and after being born he remained on this, and despite having the capability, and having not made Hajj, the punishment for this is that (Allah forbid) he may die a Jew or he may die a Christian. If Zaid says the Hadith to be false, then what will he say about the verse of the Qur'an? Even there (i.e. in the Holy Qur'an) after mentioning Hajj to be Fard, it has been mentioned

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

'And whosoever rejects (disbelieves); so Allah is independent of the entire universe' [Surah Aal e Imran (3), Verse 97]

The ruling is that the one who does not regard Hajj as the Fard (ordained) by Allah, he is certainly an unbeliever (kaafir), and he who despite having the capability to do so, does not perform Hajj, is rejecting a great bounty. Then (on the other hand) if he had the means to do so, and he did not make any attempt at all, and then he finally died, then this means that he took this command very lightly, and due to this, is the warning of bad death. However, whosoever Allah Wills, He may save him from this caution (danger), for all these warnings are restricted to the Divine Will.

وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ - وَاللَّهُ تَعَالَى أَعْلَمُ

‘And for whatever is less than it (kufr), He forgives whom He Wills’

Case 25-30

The Mayyit (deceased) is shrouded (given the Kafan). Is it regarded amongst the blessed practices or not,

- **25.** To sprinkle Zam-Zam water on the ‘Kafni’ i.e. upper body covering of a deceased, and to write the Kalima Tayyibah i.e. (on it) with Khaak e Shifa (Sacred Dust of Remedy)

لا اله الا الله محمد رسول الله صلى الله تعالى عليه وسلم

- **26.** After lowering the deceased into the grave, to put in the sand with Surah Ikhlas recited over it
- **27.** To keep Ahad-Naama which is written in Arabic in the direction of the face of the deceased in the wall of the grave
- **28.** After covering the grave, to form a circle around the grave and recite Surah Muzam’mil
- **29.** After reading the Faateha, when the people have gone a distance away (from the grave) to face the Qibla and proclaim the Azaan

- **30.** When the Janaazah is being taken from the house, as Na'at (praise) of Huzoor Aqdas ﷺ to recite Qasidas in Urdu and Arabic and does the deceased receive mercy from the Court of Allah for (all) this or not? Zaid says that these practices are impermissible.

The Ruling

Ruling 25. Permission has been proven for writing Kalima Tayyibah or Ahad-Naama on the Kafan (shroud). It is mentioned in Durr e Mukhtar

كتب على جبهة البيت وعمامته او كفته عهد نامه يرجى ان يغفر الله تعالى للبيت

‘Writing Ahad-Naama on the forehead, turban and Kafan of the deceased gives hope of forgiveness for him’

It is written in Halabi on Durr

المعنى ان يكتب شئ مما يدل انه العهد الازلى الذى بينه وبين ربه يوم اخذ البيثاق من

الايمان والتوحيد والتبرك باسمائه تعالى ونحو ذلك

In other words, it is not necessary for it to be the exact same Dua which is known as the Ahad-Naama, but the idea is that any such thing should be written, which is proof of him having been firm on that covenant, which Allah took from him on the Day of Covenant, i.e. to believe in Him (Allah) as One, and to remain firmly on Imaan, and that

this servant is from amongst those who take the blessings from the Names of Allah, and those blessed words which are near to them. (In other words, this by itself is proof of Imaan). A detailed and well-researched discussion on this matter is present in my book ‘Al Harful Hasan Fil Kitaabati Alal Kafan’.

Ruling 26. To put the sand on which Surah Ikhlas is recited (into the grave) is to take blessings from the Names of Allah and Word of Allah, which has been quoted from Halabi on Durr e Mukhtar that

والتبرك باسمائه تعالى

And take blessings from the Names of Almighty Allah


Ruling 27. It is better and more appropriate to make an opening in the wall of the grave and keep the Ahad-Naama and Shajrah Tayyibah therein so that if any fluids are discharged from the body of the deceased, these will remain protected (from those bodily fluids).

Translator’s Note: A query was asked in the same context regarding the Shajrah, meaning where it should be kept and what is the manner of doing this, so the response to this has been merged with this response.

Shah Abdul Aziz Muhad’dith Delhvi has mentioned that it is preferred that it is kept at the head-side in a ledge. However, according to this

Faqeer, it seems more appropriate to be kept in the Qibla wall, so that it may be in front of the face of the deceased.

(As for whether) the Shajrah may be placed in the grave or not, and if it can be placed in the grave, and advice about the method of doing so, Shah Saab (Shah Abdul Aziz) has mentioned in his book 'Faiz e Aam' that to keep the Shajrah in the grave is the manner of the pious predecessors, and that they preferred that it be kept in a ledge at the head-side. For this there are two methods which have been mentioned; the one is to place it on the chest of the deceased inside the Kafan, or above (i.e. on) the Kafan, and this method the Fuqaha have prohibited; they say that the blood which flows from the body of the deceased (soils it and) this causes disrespect to the blessed names of the pious.

Translator's Note: Making a point on the above text, Aala Hazrat  in his 'Al Harful Hasan Fil Kitaabati Alal Kafan' says that, this ruling is extensive, and from our research it has become clear, that where it is mentioned that the Fuqaha have some reservations in this regard, it refers to the latter Shafa'i scholars. According to the way of our A-Imma, even this is acceptable. However, for the sake of avoiding dispute, it is more appropriate and proper to keep it (the Shajrah) in the ledge.

Ruling 28. Surah Muzam'mil is Qur'an e Kareem, and the Qur'an e Kareem is Noor and guidance, and the remover of calamities, and the cause for the descending of Mercy and thousands of blessings.

There is also no harm in forming a circle around the grave, but it is very important to be cautious not to place your foot on any other grave that is there from before.

To keep the foot on the grave without any compulsion is impermissible. The Ulama e Kiraam have mentioned (this impermissibility) to the extent that, If other graves of Muslims are now found surrounding the graves of a person's beloved one, due to which he is unable to reach the grave of his beloved family member without stepping on the other graves, then in this case he is not permitted to go up to the grave, but rather he should recite the Faateha from a distance.

It is written in Durr e Mukhtar;

يكره المشى فى طريق ظن انه محدث حتى اذا لم يصل الى قبرة الا برطى قبر تركه

‘Concerning that pathway in the cemetery, regarding which there is convincing probability, that this a new pathway, (then) to walk on it is disallowed, to the extent that, if one has to step on any other grave to reach a grave, then he must abstain from it (i.e. from going there)’

Now, if all make a circle (around the grave), and recite it, it is more virtuous, but in this situation, it will be necessary for all to recite silently. For all to recite the Qur'an in their own voices aloud and not listen to the recitation of one another is impermissible and Haraam. Almighty Allah says in the Holy Qur'an

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَبِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

‘And when the Qur’an is being recited, listen to it attentively, and remain completely silent, in this hope, that you may attain Mercy’ [Surah Al-A’raf (7), Verse 204]

Ruling 29. In Talqeen i.e. prompting and assisting the deceased, we wait for the people to return (i.e. start walking away after the grave), because most of the time, the Nakeerain (Munkar and Nakeer, i.e. the Angels of the grave) enter when the people leave after the burial, because the purpose is the test, and a test is usually in privacy. For as long as there are people around the grave, the deceased’s heart will remain confident by observing them. Thus, they come after seeing the deceased alone.

وحسبنا الله ونعم الوكيل ولا حول ولا قوة الا بالله العلي العظيم

In giving the Azaan there is no need to wait, but the Azaan should be given immediately after the burial, because the purpose of this is to remove any distress, to chase away the shaitaan, and to allow Mercy to descend, and for the deceased to attain composure. The detailed research on this matter can be found in my book ‘Izaanul Ajr Fi Azaanil Qabr’.

Ruling 30. To recite Kalima Shareef, Durood Shareef, or Na'at Shareef when taking i.e. carrying the Janaazah is not objectionable in any way. All these are Zikr e Ilaahi (Remembrance of Allah) and it has been mentioned in the Sahih Hadith;

ما من شيء انجى من عذاب الله من ذكر الله

‘There is nothing in comparison to Zikr e Ilaahi,
which gives salvation from the punishment of Allah.’

This is Zikr e Rasool ﷺ as well and it is transmitted from the Great Imams

عند ذكر الصالحين تنزل الرحمة

In other words, wherever the remembrance of those, who are obedient to Rasoolullah ﷺ (i.e. the pious) is mentioned, there the Mercy of Allah descends.

Rasoolullah ﷺ is the ‘Raas-us Saaliheen’ (The most exalted leader of the Pious), and Huzoor Pur Noor ﷺ is Huzoor Pur Noor ﷺ صلى الله تعالى عليه وعليهم وسلم. It is through being obedient to Him ﷺ that the pious have been adorned with piety. The detailed research of this issue is present in my Fatawa. By the grace of Allah, in it is eradication (i.e. refutation) of all fallacies. والله تعالى اعلم

Concerning the above-mentioned practices, Zaid's claim that these are improper (i.e. impermissible) practices, then it must be noted that if the basis of these claims is Wahabism, then Wahabism itself is irreligiousness and deviancy; otherwise, his claim is due to ignorance of the rules of Shariah. Who is he to prohibit that which Allah and His Rasool ﷺ have not prohibited? These discussions have been settled time and over again, and the subtle method, in this case, is that which the great Imam and gnostic Sayyidi Abdul Wahab Sha'raani رحمه الله has mentioned in his splendid book, Al Bahr ul Mawrood Fil Mawathee'q Wal Uhood' that

اخذ علينا العهد ان لا نكون احدا من الاخوان ينكر شيئا مما ابتدعه المسلمون على وجه القرابة
الى الله تعالى درا ولا حسنا، فان كل ما ابتدع على هذا الوجه من توابع الشريعة، وليس هو من
قسم البدعة المذمومة في الشرع

In other words, a promise has been taken from us that none of our Deeni brothers should be given such authority, to reject any such thing which the Muslims have devised (started new) for the sake of getting closeness to Allah, and it is regarded as something good; because all things of this nature which are started of new, are from the subsidiaries of the Shariat, and they are not from that Bid'at (innovation) which the Shariah has condemned. والله تعالى اعلم.

Case 31-33

31. If all the Muslim brothers unanimously agree to allocate a place for Namaaz, and they establish a Muslim graveyard there as well, and there is no government office there, and if they also establish Jummah and Eidain (both Eid prayers) there, and if they appoint a Pesh Imam i.e. duly appointed Imam, there as well, and a building is constructed and called an 'Ibaadat Gah' (Place of Worship), then is it permissible or not to perform the Jummah and Eid Namaaz there? (It must be noted) with the exception of this place, there is no other Masjid either far away or nearby, and if there is a funeral, then even the burial takes place at a cemetery which is at a distance of fifty or sixty kilometres from here, and it is a forest area, an example of which is Butha-Buthe.

32. Some Ulama say that four Raka'ats of Zuhr should be read as a precautionary measure after Jummah. What is the ruling of the Shariah in this regard?

33. And should those who are reading it be stopped from doing so or not?

Translator's Note: This was the case in Butha-Buthe which is situated in Lesotho at that time. Nowadays it is a city with all facilities.

The Ruling

For the correctness and permissibility of Jummah and Eidain, as per the Madhab of our A-imma (Imams) رضى الله تعالى عنهم for it to be a city/town is a condition, and the proper condition of a city is, 'that populated area in which are several neighbourhoods and a permanent market, and it should be a district or a subdivision, to which villages (settlements) are connected, and in it there should be a governor with such authority, who is capable of awarding justice to the oppressed against the oppressor, even though he does not do so.'

It is in Ghuniya Sharah Munjiyah

صرح في التحفة عن أبي حنيفة رضى الله تعالى عنه انه بلدة كبيرة فيها سكك واسواق ولها رساتيق، وفيها وال يقدر على انصاف المظلوم من الظالم بحشمته وعلمه او علم غيره، يرجع الناس اليه فيما يقع الحوادث، وهذا هو الاصح

'It is mentioned clearly in Tuhafatul Fuqaha from Imam Azam (Abu Hanifa) رضى الله تعالى عنه that a city is a huge population (locality), in which there are several neighbourhoods, and markets, and connected to it are villages (settlements); and in it there is a governor of the city, who by virtue of his aides (i.e. authority), and by way of his own knowledge or that of someone else, he has the capability of awarding justice to the oppressed against the oppressor; (and) the people turn towards him in their calamities (i.e. civil suits etc); and this definition is most correct.' [Ghuniya Sharah Munjiyah]

From here it is obvious that it is referring to an Islamic city. Otherwise, if it is the city of some idol-worshippers and the king (Ruler) there is also an idol-worshipper, and there is a (huge) population of even one million, all of whom are idol-worshippers, and only four or five people (i.e. a handful) are Muslims who have come for business purposes, and they make the intention of staying there for fifteen days (or more), then (to say that) for them to establish Jummah there becomes Fard, as long as the king does not oppose them from doing so, then there is no such proof for this in the pristine Shariah. The generalisation is absolutely specific, and according to the prevailing view (Zaahir Al Riwaya), the Hudood e Misr (confines of the city) are definitely specific to it being an Islamic one, and as for the less prevailing and rare view (Riwaya Al Naadira), which has been used nowadays by oblivious ones without understanding, as a means of violating the Madhab. Even in this, the words of Imam Abu Yusuf رحمہ اللہ are that which has been mentioned by Imam Malik ul Ulama In Badaa'i and then by Imam Ibn Amir Al-Haj in Hilya that;

إذا اجتمع في قرية من لا يسعهم مسجد واحد بنى لهم جامعاً ونصب لهم من يصلون بهم الجمعة

‘When the population of any locality becomes so much that they cannot all fit in one Masjid, a Jaame Masjid should be built for them (by the Sultan e Islam, i.e. Muslim Ruler), and one who will lead them in Jummah (i.e. an Imam) should be appointed for them.’

It is very clear that the pronouns of the words **نصب** and **بنی** are both referring to the Sultan e Islam, and regarding the same, the Hadith which is used as the rationale, by way of which our Ulama have always unanimously reasoned, that

له امام عادل او جائر

‘In it, there should be a Muslim governor (leader),
be he a just one or an unjust one.’

So, the non-Islamic city is not the appropriate city for Jummah

ومن ادعى خلافه فعليه البيان

In other words, and whosoever claims otherwise, it is upon him to present the reason, i.e. the evidence.

A town refers to that urban (populated area) where the general population are currently free Muslims, or they are under a Muslim Ruler, or in the past it was within one of the two mentioned conditions, and now it has been dominated by the unbelievers; but all around its boundaries are Muslim dominated states; and if this is not the case, then from then right up to now, some Islamic customs (signs) are prevailing without any resistance, even though the King or governors etc are all non-Muslim.

This is the summary of the finer details which I have presented in my Fatawa, where it has been mentioned that locations are of twenty-four types, of which sixteen types are regarded Islamic locations, and eight are regarded as non-Islamic. In brief, if an Islamic town is a sub-division and there is a governor with authority there, be he a Muslim or non-Muslim, then it is only there that Jummah and Eidain (i.e. both Eids) is Fard or Waajib, and it is there that to perform them is correct and permissible, otherwise it is not.

It is mentioned in Durr e Mukhtar

يكره تحريما، لانه اشتغال ببالايصح، لان البصر شرط الصحة

It is Makruh e Tahreemi to be involved in such a thing, which is not correctly supported by the Shariah, because a city/town is the condition for its appropriateness.

Where it is categorically known that these conditions are not found there, then to perform Jummah there is not permitted, and if after this Zuhr was not performed, then they are liable for omitting Zuhr, and if each of them read individually then they are liable for omitting a Waajib. In such a place the ruling of the precautionary four Raka'at is not present.

However, at a place where there is a doubt as per these conditions, or there are some other doubts about the correctness of Jummah there, then in such a place the selected ones, (i.e. not common-folk) should

perform the precautionary four Raka'at, which should be solely with the Niyyat for any past Zuhr which I was to pray and did not pray, and all four Raka'ats should be complete, i.e. in every Raka'at after the Alhamdu, a Surah should be recited.

The general public has also no need for this, just as it is mentioned in Durr e Mukhtar, and as it has been clarified in our Fatawa. As for that place wherein according to our Madhab there is no Jummah, and the general public are performing it there, then our manner there is that we should not prohibit them (from Jummah once it is established), for at the end of the day, they are proclaiming Allah's Name, which according to some of the A-imma is regarded as correct (valid), but (the selected) should avoid attending, because it is not permitted in our Madhab, just as it has been mentioned in Durr e Mukhtar and in it is the Hadith which is from Ameerul Mo'mineen Ali وَاللّٰهُ - كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ تَعَالٰى اَعْلَمُ

Case 34

During the Jummah to make Dua for the Sultan ul Muslimeen (Muslim Ruler) is Fard, so, for example, is it correct or not if simply this is mentioned as Dua,

اَللّٰهُمَّ اَعِزِّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ بِاِمَامٍ عَادِلٍ نَّاصِرٍ الْاِسْلَامِ وَالْمِلَّةِ وَالِدِيْنَ

Zaid says it is not correct. The name of the Righteous Muslim Ruler must be taken when making Dua.

The Ruling

Dua for the Sultan ul Islam in the Khutbah is not Fard. It is Mustahab (desirable), and that amount of Dua which has been mentioned in the question, will certainly suffice for this purpose. Zaid saying that it is incorrect is simply wrong and baseless.

It has been mentioned in Durr e Mukhtar

يندب ذكر الخلفاء الراشدين والعين لا الدعاء للسلطان وجوزة القهستاني

It is commendable to take the names of the Khulafa e Raashideen and the names of both the respected uncles of Huzoor e Aqdas ﷺ in the Khutbah. Dua for the Sultan is not necessary. However, Quhsatani has said it to be permissible.

To specifically mention the names (of the Sultan ul Islam) is for those cities which are under the rule of the Sultan, for (there) the currency and the Khutbah are from the Islamic customary signs.

It is in Raddul Muhtar;

الدعاء للسلطان على المنابر قد صار الآن من شعار السلطنة، فمن تركه يخشى عليه الخـ.

To make Dua for the Sultan on the Mimbars (pulpits) is now due to the pressure from the Sultanate. The one who does not do it is at risk of being intimidated by the Sultan. والله تعالى اعلم.

Case 35-36

Is it proper to recite the Jummah Khutbah in Arabic with the Urdu translation or not?

Is it proper or not to sit on the Mimbar (pulpit) after reading the first Khutbah and to make Dua when doing so?

The Ruling

It is Makruh and contrary to the Sunnah to add any other language in the Khutbah besides Arabic.

لانه على خلاف المتوارث من لدن الصحابة رضى الله تعالى عنهم وقد حققنا في فتاوانا

It is Sunnat after reading (i.e. delivering) the first Khutbah to remain seated on the Mimbar (pulpit) for the duration needed to recite three Ayats (verses), and the Imam (Khateeb) is authorised to make Dua during this time. It is in Durr-e-Mukhtar;

يسن خطبتان خفيفتان بجلسة بينهما بقدر ثلاث آيات على المذهب وتاركها مسيء على الأصح

It is Masnun to deliver two brief Khutbahs and to sit between them for a duration of three verses. This is according to the Madhab, and to omit the sitting is a Bid'at (innovation), and this is most accurate. والله تعالى اعلم

Case 37

If after the Witr (Salaah) a person keeps his head in Sajdah and recites:

سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ

‘Sub-Boohun Qud-Doosun Rab-buna Wa Rab-bul Mala’ikati War Ruh’

five times, and after that he raises his head and then recites Ayatul Kursi once, then goes into the second Sajdah and again he recites ‘Sub-Boohun Qud-Doosun Rab-buna Wa Rab-bul Mala’ikati War Ruh’ five times. Is there any proof of this in the Shariah or not? Many pious personalities have been doing this Wazifa over time.

The Ruling

This practice is regarded as Makruh by the Fuqaha, and the Hadith which is quoted concerning this is regarded as baseless and forged by the Fuqaha. It is mentioned in Ghuniya

قد علم مباصرح به الذاهدى كراهة السجود بعد الصلاة بغير سبب، واما ما فى التاتارخانية عن المضمرات ان النبى صلى الله تعالى عليه و سلم قال ما من مؤمن ولا مؤمنة يسجد سجدة فيقول في سجوده خمس مرات سبوح قدوس رب الملائكة والروح، ثم يرفع راسه ويقول آية الكرسي مرة، ثم يسجد ويقول خمس مرات سبوح قدوس رب الملائكة والروح، والذي نفس محمد بيده، لا يقوم من مقامه حتى يغفر الله له واعطاه ثواب مائة حجة ومائة عبرة واعطاه الله

ثواب الشهداء، وبعث اليه الف ملك يكتبون له الحسنات، وكانا اعتق مائة رقبة واستجاب الله له دعاء ويشفع يوم القيامة في ستين من اهل النار، واذا مات مات شهيداً، - فحديث موضوع باطل لا اصل له ولا يجوز العمل به الخ

According to the specification of Zaahidi, it is evident that to go into Sajdah after Namaaz without any valid reason, is Makruh, and in Tatar Khaniya there is a Hadith from 'Al Mudammirat' which says, if any Muslim male or female performs two Sajdahs, and in one Sajdah if they say 'Sub-Boohun Qud-Doosun Rab-buna Wa Rab-bul Mala'ikati War Ruh', and then if they raise their head and recite Ayatul Kursi once and then perform Sajdah (the next Sajdah), and again five times they repeat the same, then By Him in Whose Divine Power is the sacred life of Muhammad ﷺ he would not even as yet wake up from there, and Allah will pardon him, and bless him with the reward of one hundred Hajj, one hundred Umrah and the reward of martyrs, and He will send down one thousand Angels to record his virtuous deeds. And it is as if he has freed one hundred slaves, and Almighty Allah will accept his Dua, and He will accept his intercession on the day of Qiyaamat for sixty people destined for hell, and when he dies, he will die a Shaheed. This Hadith is Maudu (forged), incorrect and baseless, and to act upon it is not permissible.

It is mentioned Raddul Muhtar

رايت من يواظب عليها بعد صلاة الترويض كرا ان لها اصلاً وسنداً فذكرت له ما هنا فتركها الخ

‘I saw a person who always performed this Sajdah after Witr, and he claimed that there was a source and a chain (of transmission) for it. I mentioned to him this citation of Fiqh, so he left that (practice).’

The authentic view is that according to the Fuqaha (Illustrious Doctors of Islamic Jurisprudence), this Sajdah by itself is not Makruh, but it is Mubah, but because of the risk of (the foreign) element due to which the uneducated people do not end up regarding it as Sunnat or Waajib, it has been mentioned to be Makruh. If one is alone (in private chambers and he does this), then there is no abhorrence.

It is in Durr e Mukhtar

تكراه بعد الصلاة، لان الجهلة يعتقدونها سنة او واجبة، وكل مباح يؤدى اليه فمكروه

‘After Namaaz to perform Sajdah without a (valid) reason is Makruh, because the uneducated will start to regard it as Sunnat or Waajib, and that Mubah (lawful thing) which takes one towards this, is Makruh.’

This actual text is of Zaahidi Mu’tazili from Mujtaba Sharh Quduri. It has been taken from this by Ghuniya and then Durr e Mukhtar; and by a Hadith being regarded as Maudu, it does not mean that the practice is Mamnu’ (disallowed). Just as I have mentioned in my book ‘Muneer ul Ain Fi Hukmi Taqbeel Al Ibhaamain’

It is mentioned in Tahtawi on the explanation of Durr;

الموضوع لا يجوز العمل به بحال أي حيث كان مخالفا لقواعد الشريعة، أما لو كان داخلا في أصل عام فلا مانع منه لا يجعله حديثا بل لدخوله تحت الأصل العام - والله تعالى أعلم

To act upon a Hadith which is Maudu i.e. a fabricated narration is not permissible at all when it has that which is contrary to the principles of the Shariah; and if it is something which falls under a general rule of Shariah, then it is not disallowed, and not because it will be regarded as a Hadith, but because it is under the category of a general rule of the Shariah. [And Allah Knows Best]

Case 38

Zaid brought Imaan (i.e. accepted Islam), and his Khatna (circumcision) was not done. Is it proper to eat the Zabiha done by his hand or not? Zaid says that it is improper to eat it.

The Ruling

Without any doubt, it is proper (to eat). Zaid's statement is incorrect. In fact, according to our A-imma, the Zabiha will not even be regarded as Makruh. However, he is commanded to do the circumcision, unless he is feeble and unable to do so due to being very old. If (this is not the case), then if he does not do it, he is liable for omitting a Sunnat e Mu'akkadah, and an established practice of Islam, but there is no harm in his Zabiha.

It is in Durr e Mukhtar

شرط كون الذابح مسلما او كتابيا ولو امرأة او صبيا او اقلف او اخوس

‘It is a condition that the one making the Zibah is a Muslim or a Kitaabi, even if it is a female, a child or one who is not circumcised, or one who is mute (i.e. unable to speak).’

It is in Raddul Muhtar

ذكرة احتراز اعماروى عن ابن عباس رضى الله تعالى عنهما انه كان يكره ذبيحته

‘The permissibility of the Zabiha of a person who has not been circumcised being permissible was clarified so that one may set aside the narration which has come from Ibn Ab’bas رضى الله تعالى عنه that he used to regard his Zabiha (the one without circumcision) as Makruh.’

Actually, in one narration the flexibility which has been afforded to him, is that if he is a young person and is capable (has the expertise) to do his own circumcision then he may do so, otherwise if possible he should make Nikah to such a woman who has the expertise to do so, or he should purchase such a Shar’ee bondswoman (this does not apply now), who has the ability to perform the circumcision. If he is not able to even do this (i.e. any of the above), then he is exempt from circumcision. It is in Alamgiri

الشيخ الضعيف اذا اسلم ولا يطيق الختان ان قال اهل البصر لا يطيق يترك كذا في الخلاصة قيل في ختان الكبير اذا امكن ان يختن نفسه فعل والالم يفعل الا ان يمكنه ان يتزوج او يشتري ختانة فتختنه، وذكر الكرخي في الجامع الصغير ويختنه الحامى كذا في الفتاوى العتايية - والله تعالى اعلم

If a weak old man accepts Islam and he does not have the strength to do circumcision, and if the experts say that he does not have the strength (stamina to go through with circumcision), then the circumcision will be omitted. It is in Khulasa that, a person who is Baaligh (reached the age of puberty), should perform his own circumcision if he has the expertise to do so, otherwise it should not be done. However, if there is a woman who has the expertise to perform the circumcision and she is happy to make Nikah with him, or if she is a bondswoman, and he has the ability to purchase her, then he should do so. Imam Karkhi mentions in the commentary of Jaami us Sagheer that, even the circumcision of a Baaligh person should be done by the one who is an expert in it. This has been mentioned in Fatawa Itaabiyaah.

Translator's Note: The actual Text reads 'by a barber'. The barbers in those days were experts in circumcisions, hence a barber is mentioned. In reality, it refers to one who is an expert in this field.

Case 39

Is it permissible to perform the Janaazah Salaah of a Muslim male or female who cuts his or her throat, or hanged themselves and died a Haraam death, and will he (or she) be buried in the Muslim cemetery

or not? Zaid says that their Janaazah Salaah will not be performed and they will not be buried in the Muslim cemetery. If the statement of Zaid is correct, then Huzoor in your answer to Case 3 (in Fatawa Africa) it is mentioned that, Indeed, his (or her) Janaazah Namaaz is Fard, and indeed he (or she) will be buried in the Muslim cemetery. Rasoolullah ﷺ says,

الصلوة واجبة عليكم على كل مسلم يوت برأ كان او فاجرا وان هو عمل الكبائر

‘The Janaazah Namaaz of every deceased Muslim is Fard upon you, be he pious or a sinner, even if he committed Kaba’ir (major sins).’

رواه ابوداؤد و ابويعلى والبيهقي في سننه عن ابن هريرة رضى الله تعالى عنه بسند صحيح على اصولنا

This Hadith has been narrated by Abu Dawud, Abu Ya’la and by Baihaqi in his Sunan, from Abu Hurairah رضي الله عنه with its merit, which is sound according to our principals.

The Ruling

Zaid’s statement is incorrect. The Fatwa (in this regard) is that his (or her) Janaazah Namaaz will be performed, and Zaid’s statement that, he will not be buried in the Muslim cemetery is simply futile and is to merely give a ruling based on his own inclinations.

It is mentioned in Durr e Mukhtar

من قتل نفسه عمدا يغسل ويصلى عليه، وبه يفتى - والله تعالى اعلم

‘For the one who intentionally kills himself (commits suicide), give him (or Her) Ghusl (the ritual bath), and perform his (or her) Janaazah Salaah. And this is the Fatwa (Decree).’ [And Allah Knows Best]

Case 40

What is the ruling if Muslims sit at an eating mat or on a plot and eat food while wearing shoes?

The Ruling

To remove the shoes while eating is Sunnat. Daarmi, Tabrani, Abu Ya’la, and Haakim report from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ said,

إذا أكلتم الطعام فاخلعوا نعالكم، فإنه أروح لأقدامكم، وإنها سنة جميلة

When you sit down to eat, remove your shoes, for there is more comfort to your feet in doing so, for it is a beautiful Sunnat.

It is written in Shar'at ul Islam

يُخَذَعُ نَعْلِيهِ عِنْدَ الطَّعَامِ

Remove your shoes when eating

If one is wearing shoes during eating with the excuse that I am sitting on the ground while eating and there is no cover on it, then one is only omitting one recommended Sunnah.

It was better for him to remove his shoes, and if one has to eat at a table and if he is sitting on the chair wearing his shoes, then this is the distinct attire (manner) of the Christians. He should flea (i.e. abstain) from this.

Rasoolullah ﷺ said,

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

One who imitates any nation is from amongst them

This Hadith has been reported by Ahmed, Abu Dawud, and Abu Ya'la, and by Tabrani in Kabeer from Abdullah ibn Umar, and it has been reported in Mu'jam Awsat from Huzaifa رضي الله عنه.

The merit of both narrations is Hasan. والله تعالى اعلم.

Case 41

What is the ruling if while reciting the Holy Qur'an, or some book of Hadith, or while delivering some lecture or advice, Zaid personally smokes cigarettes and Huqqah/Hookah (i.e. Hubble bubble)?

The Ruling

It is disrespectful to smoke a cigar (cigarette) or Huqqah or to eat paan (betel leaf) or something else while reciting the Qur'an e Azeem.

Rasoolullah ﷺ said,

طيبوا افواهكم بالسواك فان افواهكم طريق القرآن

Keep your mouth clean by way of a Miswaak,
For your mouth is a passage i.e. path for the Qur'an

This Hadith has been reported by Abu Muslim Kaji from Wadeen ibn Ata without directly mentioning the narrator (Sahabi who narrated it), and in Sajazi it is reported through Wadeen on the authority of a few Sahaba والله تعالى اعلم . رضى الله تعالى عنهم

Similarly when teaching Hadith or when listening to lessons, or when doing Dawr (practising Qur'anic Memorisation), or when delivering a discourse or when reciting the Meelad Shareef, to smoke cigarettes or chew tobacco is completely against the ethics of respect, and contrary to etiquette.

However, if one has not sat down to deliver a discourse or to teach, but if he is simply just sitting with friends and companions having a conversation and according to his habit if he has Huqqah etc. and if someone does something contrary to the Shariah and he advises them, then there is no harm in this, and to mention some words of some Hadith at this time is also not disallowed, and this will not be regarded as smoking Huqqah while reciting Hadith, and the basis of all these rules, depends on the situation (practice) there. والله تعالى اعلم

Case 42

If Zaid performed the Ghusl (Ritual Bath) of Janaabat or Ihtilaam (nocturnal emission – wet dream) in a bathroom, and after performing Wudu if he removes the waistcloth (lower garment) and then performs Ghusl, is the Ghusl valid or not? Be this if the bathroom has a roof or not. What is the ruling in both cases?

The Ruling

The Ghusl is regarded as being valid when water is passed thoroughly over the entire body, which includes the mouth up to the throat, and up to the edge of the bone in the nose including the bridge of the nose, inside the nose. Once these are fulfilled, no matter how he takes a bath, the bath will be done (i.e. it is valid).

However, it is not advisable to be naked in an open bathroom (i.e. without a roof), and if there are houses at a height in that area, and there is a risk of being seen, then we are encouraged to keep the waistcloth on. The more the chance of being seen, the stricter the

caution will be, to the extent if the probability of being seen is predominant, it will become Waajib (compulsory) to wear the waistcloth, and to bathe naked at such a place is sinful. والله تعالى اعلم

Translator's Note: This rule is for the males. Females must bath in a closed-off area at all times.

Case 43

What is the ruling if one following the Hanafi Madhab, performs a litany according to the Qaadiri Tariqa, whereby after Fard Salaah (Namaaz) he says audibly (aloud) eleven times, لا اله الا الله محمد رسول الله ﷺ 'Laa Ilaaha il'l-Allahu Muhammadur Rasoolullah (Sall Allahu Alaihi wa Sallam)', and thereafter recites his Sunnat Namaaz?

The Ruling

This practice is desirable and commendable, but it is best that it should be done after the Sunnats of Zuhr, Maghrib and Esha as this will actually be taken as being after the Fard because the Sunnats are supplementary (i.e. connected) to the Fard. However, if someone is in Salaah or in Dhikr or if he is ill, then it should not be recited so loudly that it causes him anxiety and discomfort. (By the Grace of The Almighty the detailed explanation is present in my Fatawa). والله تعالى اعلم

Case 44

If one is in a jungle (i.e. in an isolated place) and the deceased needs to be taken to another place which is thirty to forty miles away for burial, then are those accompanying (i.e. walking with) the funeral allowed or not to eat and drink any food and drink etc?

The Ruling

A place being isolated (i.e. jungle etc) is not the cause of hindrance to a deceased being buried (there). If there is no valid reason or some other compulsion, then according to the Shariah to take the funeral (i.e. the deceased) so far away is disallowed (i.e. not approved). However, there is no harm in taking the deceased to a distance of one or two miles, because the cemetery of the city is usually that distance away. It is mentioned in Fatawa Khulasa;

ان نقل قبل الدفن قدر ميل او ميلين فلا بأس به

If the (deceased) is carried (i.e. transported) for a distance of one or two miles before burial, then there is no harm in it.

It is in Raddul Muhtar regarding the above mentioned statement,

قوله ولا بأس بنقله قبل دفنه، قيل مطلقا، وقيل الى ما دون مدة السفر، وقيدة محمدا بقدر ميل او ميلين، لان مقابر البلد بها بلغت هذه المسافة فيكرة فيما زاد - قال في النهر عن عقد

الفرائد وهو الظاهر - اقول فيترجم على اطلاق الدر تبعا للنحائية، لابس بنقله قبل دفنه اه
ولفظ الخائية لومات في غير بلدة يستحب تركه، فان نقل الى مصر اخر لابس به

Some have said that it is absolutely permissible to take it (the deceased) to another place, and some have mentioned less than three Manzils, and Imam Muhammad did not give permission for more than one or two miles, because the cemetery of the city is usually this far away, (so) to take it further than this is disallowed (disapproved). Is in Nahr Al Fa'iq that it is quoted from 'Aqd Al Faraa'id that this statement of Imam Muhammad is apparent. I say that this statement then has precedence over that which is mentioned in Khaniya and Durr e Mukhtar, that there is no harm in taking it elsewhere before burial, and the words of Khaniya are, If one passes away other than in his city, then it is Mustahab to bury him there, and if it is taken to another city then there is no harm.

Hadith and Fiqh are a testimony to the fact that the burial should be done as soon as possible. It will thus be contrary to this demand of the pristine Shariah. Then, by taking the body so far away will cause undue movement and this will increase the flow of fluids etc and thus there is the risk of the Kafan (Shroud) becoming soiled and bad odour emanating from the deceased, and this will cause discomfort for the Angels who are present, as it has been observed.

Then to take it for such a distance carrying it on the shoulders is a difficult task, to load it on a conveyance is to carry a burden of disapproval on your head.

It is written in Durr e Mukhtar;

کسی کا حملہ علی ظہر دابة

To carry the Janaazah on the back,
Or to load it on a conveyance is Makruh

However, if such a situation arises, then those accompanying the Janaazah will not be prohibited from eating or drinking, and actually compared to heedlessness, it is ill-timed anyhow, but it should not be done (i.e. eating and drinking) near the Janaazah. والله تعالى اعلم ولا حول ولا قوة الا بالله العلي العظيم

Case 45

I will now present a narrative which is on page 6 of Daleel ul Ihsaan published by Mustafa'i Publishers Lahore and is authored by Maulvi Ma'nwi Miyan Abdullah of Multan. It is written in it that;

کہ روزی پیغمبر ﷺ در مسجد مدینہ منورہ نشستہ بودند و بانتمای اصحابین صغار و کبار و عظم و حدیث شریف بیان می فرمودند کہ وحی جبرئیل علیہ السلام در خدمت پیغمبر ﷺ درآمد، پیغمبر ﷺ از سبب بیان حدیث و وعظ بطرف وحی جبرئیل علیہ السلام متوجہ نشدند و جبرئیل علیہ السلام در دل خود و سوسہ و کدورت بسیار در خاطر کردند گفت عجب ست کہ کلام ربانی از جانب باری تعالی بہ آں حضرت می رسانم الحال بمن التفات نکردند ہموں وقت حضرت را از روی کشف باطنی معلوم و مفہوم شد کہ بہ خاطر جبرائیل علیہ السلام کدورت گزشت پس جبرئیل علیہ السلام رانز و خود طلبیدہ پرسید کہ، اے انجی جبرئیل کلام ربانی از کدام مقام بگوش می رسد، گفت یا رسول اللہ بالائے عرش

یک قبه نورست بمثل حجره در اں جایک سوراخ ست از اں جا بگوش من آوازمی رسد حضرت رسول علیه السلام فرمود باز نزد آں قبه بروازاں جانبر گرفته زود بمن برساں لیکن اندرون قبه نزوی، چون مهتر جبرائیل علیه السلام بموجب فرموده رسول الله ﷺ باز رفت و اندرون قبه درآمد چه بیند که اندرون قبه نور محمد ﷺ است و حضرت خود نشسته اند و الحال مهتر جبرائیل علیه السلام باز به جلدی پرواز فرمود و بر زمین ورود نمود چه بیند که رسول خدا ﷺ در همون مکان با صحاباں در حدیث و وعظ مشغول اندر جبرائیل علیه السلام از معاینه ایں حال متعجب بماند و حیران گشت و شرمناک شد و گفت که اے خدا یا از من خطا شده ما را معاف فرماید

Once the Prophet ﷺ was seated in the Masjid in Madinah Munawwarah with his elder and younger Sahaba e Kiraam. He ﷺ was delivering a discourse and presenting narrations when Hazrat Jibra'eel علیہ السلام arrived in the exalted Court with Wahi i.e. Revelation. Due to being engrossed in the discourse and advice, the Prophet ﷺ did not pay attention to Hazrat Jibra'eel علیہ السلام and due to this, Hazrat Jibra'eel علیہ السلام thought in his heart that, it is surprising that I have come down bringing Wahi from the Court of Almighty Allah to the Prophet ﷺ, and the condition is such that He ﷺ is not acknowledging me at this time. Immediately, the Prophet ﷺ became aware of this through inner inspiration, and He ﷺ became aware of the condition of Hazrat Jibra'eel's heart.

He ﷺ called Hazrat Jibra'eel علیہ السلام close and said, O my brother Jibra'eel! From where is the word of Allah inspired into your ears? He said, there is a dome above the Arsh like a chamber, and in that dome, there is an opening, and from there the Kalaam of Allah enters my

ears. He ﷺ said, Go back there again, but this time enter the dome-like chamber; because he (Jibra'eel) used to not enter into it. On this command of the Prophet ﷺ Jibra'eel عليه السلام immediately returned and this time he entered the Dome, and inside he saw that the Noor of Muhammad ﷺ i.e. The Noor e Muhammadi was present there, and the Prophet ﷺ is personally present there. He immediately descended again and he sees that even at that moment the Prophet ﷺ is still in discussion (like before) with the Sahaba e Kiraam. On seeing this, Hazrat Jibra'eel عليه السلام was astonished, and he was very much embarrassed by this thought of his. He repented for this in the Court of Almighty Allah (saying), O Allah! Forgive me for having that wrongful distraction.

Now, the question here is if this quotation is according to the Ahle Sunnat wal Jama'at or not, and is Rasoolullah ﷺ worthy of this station or not, and is it not a means of great reward to give respect to Rasoolullah ﷺ? A Hadith is mentioned on page 4 of your (book) Tamheed e Imaan Ba Aayaat e Qur'an that, your beloved Nabi ﷺ says,

لا يومن احدكم حتى اكون احب اليه من والده وولده والناس اجمعين

‘None from amongst you will be a true believer until I become more beloved to him than his parents, his children and all the people’

This Hadith is reported in Sahih Bukhari and Sahih Muslim from Anas bin Malik Ansari رضى الله عنه.

It has been clearly stated that one who loves anyone more than Nabi ﷺ is not really a true Muslim. If someone asks a question in which they say that with the exception of Almighty Allah none other possesses knowledge of the unseen. The answer to this is present in your book 'Imba ul Mustafa Bi Haali Sirri wa Khafa' with clear and bright proofs, in which it is mentioned that from the very first day until the last day, all which has happened and which will happen has been bestowed by Allah to The Master of the universe and the Purpose for all creation عليه افضل الصلوات والتسليمات

The Ruling

لا اله الا الله محمد رسول الله - جل وعلا صلى الله تعالى عليه وسلم - اشهد ان لا اله الا الله
وحده لا شريك له واشهد ان محمد عبده ورسوله - عز وجل جلاله وعليه افضل الصلاة والسلام

Undoubtedly, to honour and respect the Beloved Rasool ﷺ is the foundation of Imaan. One who does not respect him is a kaafir (infidel). Undoubtedly the love for Rasoolullah ﷺ is Ain e Imaan (Actual Imaan). One who does not regard Rasoolullah ﷺ as the most beloved, in comparison to the entire universe, is not a Muslim. Honouring Rasoolullah ﷺ is in confirming him.

Allah Forbid! Which blasphemy can be worse than rejecting him? The love for Rasoolullah ﷺ is in adhering to what is righteous (Haq). Allah Forbid! To slander him, is in fact hostility (towards him). Indeed Almighty Allah has blessed the Beloved Rasool ﷺ with complete knowledge of everything and every atom of whatever has happened

and whatever is to happen. In actual fact, His ﷺ Creator has blessed Him with billions of folds of knowledge more than this.

However, here the discussion is not about how Rasoolullah ﷺ became aware of the condition of Jibra'eel Ameen's heart عليه السلام, but the discussion is in the sense of the meaning which is implied by this narrative.

The apparent (meaning) which comes into the minds of the common-folk of the world is (Allah forbid) to say Rasoolullah ﷺ to be Allah. What doubt is there in this being clear kufr. This is something which Huzoor ﷺ personally countered i.e. refuted in thousands of ways.

The Ummah of Masih عليه السلام (i.e. Nabi Esa عليه السلام) transgressed the limits when they observed his marvellous excellence, and they took him as the Almighty, and the son of the Almighty, and thus became a kaafir (unbelievers).

None of the marvellous excellences of any other can be compared to the exalted marvellous excellences of our Beloved Nabi ﷺ, who is the leader of the day of reckoning. Any marvellous excellence bestowed upon anyone else is the reflection of the grand marvellous excellences of the Beloved Rasool ﷺ.

It is in the Qasida e Hamziyah Shareef of Imam Buseeri قدس سره

كبا مثل النجوم الباء

انبا مثلوا صفاتك للناس

In other words, All those who possess marvellous excellences, are the reflection of the attributes of the Beloved Rasool ﷺ, just as the reflection of the stars can be seen in the water.

My beloved! The stars and the planets are not even the slightest in comparison here (i.e. when it comes to the excellence of Nabi ﷺ). Those eyes which are absorbed in secrets of Haqiqat, observe in every of His ﷺ splendours the manifestation of Allah's Divine Grace, for He ﷺ is the mirror of the (manifestation of the Splendours) of Allah's Divine Being, The (manifestation) of Allah's Divine Self, with all His Divine Attributes are manifested in Him ﷺ.

من راني فقد راي الحق

In other words, whosoever has seen me, verily he has seen Haq (i.e. the Manifestation of the Almighty).

So who was it that before these manifestations proclaimed, 'This is my Rabb! This is bigger than all of them.'

This is why in order to protect the Imaan of the Ummah, in every moment, and in every blessed action, the mercy of the Beloved Rasool ﷺ who is compassionate and merciful upon the Believers, made apparent that He ﷺ was a servant of Almighty Allah (i.e. and not Allah), by announcing the Oneness of Almighty Allah, (and this is why) in the Kalima Shahaadat, before the word 'Rasooluhu' (i.e. His Most Beloved Rasool) is the word 'Abduhu' (i.e. His Most Chosen Servant).

The Wahabis who are the most ignorant of all the ignorant ones, and at such junctures where the kufr of Muslims comes out, they intentionally act ignorant.

They will take this narrative to mean that the Qur'an itself is the word of Nabi ﷺ, similar to some of those blasphemous freethinkers (zindeeq) who are false claimants of being Sufis, and who say that, above the Arsh, it is He who is the Almighty, and upon the earth, He is Muhammad.

This is to listen to the filthiest impurity of clear kufr and to become a Christian worse than the Christians. The one who believes this, or even regards this being permissible (i.e. acceptable) is absolutely and definitely a kaafir (unbeliever) and murtad (i.e. an apostate).

In death, and in his lifetime he will be treated just as the rule is for the accursed apostates.

When this meaning, which has been fixed (by them) as being the meaning of this narrative, then by itself the rule of Kufr will be attributed to the writer. However, the men of knowledge and understanding know.

They will understand by this, that in the Dome-like chamber of Noor above the Arsh is manifested the essence of Muhammad 'Haqeeqat e Muhammadiyah' عليها افضل الصلوات والتحية and it is from it and through it that all the blessings are upon the entire universe,

Allah is the Giver, and I am the Distributor

Even the revelation of Wahi is a great blessing. Even this was being revealed from the Court of Almighty Allah from the beginning upon the Haqeeqat e Muhammadiyah i.e. upon the essence of Muhammad ﷺ, and that great Haqeeqat which is in the Dome of Noor above the Arsh, inspires upon Jibra'eel Amin عليه الصلوة والسلام and Jibra'eel Amin عليه الصلوة والسلام passes this on to the Beloved Rasool ﷺ who is in person on the earth. How can this meaning or this context be (Allah Forbid) regarded as kufr, whereas it is not even causing (the rule of) deviance (to apply)?

However, not only is this narrative without any evidence, but it is definitely incorrect. It is Muhaal i.e. absolutely impossible that Jibra'eel عليه السلام brings down the Wahi i.e. Revelation, and the Beloved Rasool ﷺ does not pay attention to it or is not inclined to it. The condition of the Beloved Rasool ﷺ in the eagerness of receiving the Revelation was such that when the Revelation was paused for a short while, He ﷺ would climb onto the mountain and think about falling over, and Jibra'eel عليه السلام would immediately appear to Him ﷺ, and say, By Allah! You are undoubtedly the Rasool of Allah. In other words, Almighty Allah will not allow your efforts to be fruitless. The Wahi will descend and it will surely descend. This Hadith was reported in Sahih Bukhari from Ummul Mo'mineen A'isha Siddiqah رضي الله عنها.

This was the eagerness of the Beloved Nabi Muhammad ﷺ in person, and it was the ‘Zaat’ the personality himself who was absorbed in giving advice and guiding (towards the word of Allah), so it can not even be considered that He ﷺ did not incline towards the Wahi.

It is never so, that due to the inspiration of the Haqeeqat, the resignation of the Zaat i.e. actual being is necessary. The Beloved Rasool ﷺ would strive with complete devotion to memorise the Revelation. He would continue to recite with Hazrat Jibra’eel عليه السلام so that no letter should be omitted from the order, due to which Almighty Allah said,

لَا تَحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

Do not move your tongue with the (recitation/revelation) of the Qur’an, so as to learn it with urgency. Undoubtedly, (your) memorising it and reciting it, is upon Us. [Surah Al-Qiyaamah (75), Verse 16-17]

Which advice and which Hadith is more important than the Wahi i.e. Divine Revelation? (Indeed) If a powerful King gives and sends His close servant with His Message and Command to His Chief Minister, and if at that time the Chief Minister is occupied in discussion with his subjects, and does not pay attention to the Royal Command, then in this, is (Allah Forbid) the angle of taking the command lightly, which here is absolutely and completely impossible. In brief, it must be said that as we have explained, on the basis of the Haqeeqat e

Muhammadiyah عليه افضل الصلوة والتحية Rasoolullah ﷺ is indeed worthy of this station of excellence and even more than this, but this narrative is incorrect and futile. Without refuting it, it is Haraam to narrate it.

والله تعالى اعلم

A Note of Caution

In the question, the text which was quoted from Daleel ul Ahsaan and also in the text of the question, instead of ﷺ i.e. Sall Allahu Alaihi wa Sallam, صلعم was written i.e. an abbreviation (such as today people write s.a.w.) and this is strictly impermissible (i.e. the use of abbreviations for Durood Shareef). Leave alone this malicious action being done by the common-folk, it is even spreading amongst those senior Ulama of repute of the fourteenth century. Some write, صلعم while others write, صللم and some other write عيا عم in place of عليه الصلوة والسلام. Simply to save a bit of ink, a finger space of paper, and a second of time, people deprive themselves of such great blessings and become so unfortunate. Imam Jalaalud'deen Suyuti رحمه الله says, 'The first person who did this, (in other words) wrote the Durood as an abbreviation, had his hands cut off.'

Allama Sayyid Tahtawi says in the marginal notes of Durr e Mukhtar that it is from Fatawa Tatar Khania

من كتب عليه السلام بالهزقة والبيم يكفر، لانه تخفيف الانبياء وتخفيف الانبياء كفر

One who writes Alaihis Salaam with the letters Hamzah and Meem (i.e. in an abbreviated form), in other words to write Durood and Salaam in such an abbreviated way with the name of any Nabi becomes an infidel, as it is to take lightly the excellence of the Ambia عليهم الصلوٰة والسلام and to take lightly the excellence of the Ambia عليهم الصلوٰة والسلام is certainly Kufr.

There is no doubt that (Allah forbid) to intentionally do something which belittles the excellence of the Ambia عليهم الصلوٰة والسلام is absolute Kufr. This ruling is only in such a situation. Those who write abbreviations today generally do this out of sheer laziness, ignorance and foolishness, so the ruling (of kufr) does not apply to them, but it is an action that causes one to lose great blessings and is a sign of deprivation, and there is no doubt in this.

I (Aala Hazrat رحمہ اللہ) say that, 'القلم احدى اللسانين' The Pen (i.e. writing) is also a dialect.'

In place of سَلِّمُ 'Sall Allahu Alaihi wa Sallam', to write meaningless abbreviations is like uttering something which is nonsense, in place of reciting the Durood Shareef with the name of Rasoolullah ﷺ. Almighty Allah says,

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَاهُ عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ
بِمَا كَانُوا يَفْسُقُونَ ﴿٥٤﴾

Then the wrongdoers replaced (i.e. twisted) the word with something else, in place of that which had been initially ordered to them, so We sent down punishment upon them from the skies, (as) retribution for their defiance. [Surah Al-Baqarah (2), Verse 59]

There the Bani Isra'eel were commanded **وَقُولُوا حِطَّةٌ** And say, 'May our sins be forgiven' [Surah Al-Baqarah (2), Verse 58]

They responded by saying, (in a mocking manner) **حَبَّةٌ فِي شَعْرَةٍ** may we get wheat i.e. grain (the meaning of which is 'grain in the hair'). This word had a meaning and it was still mentioning one of the blessings of Allah.

Whereas here, we have been commanded,

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

O Believers! Send Durood upon Him, and Salaams in abundance.
[Surah Al-Ahzaab (33), Verse 56]

اللهم صل وسلم وبارك عليه وعلى آله وصحبه ابدا

Allahum-ma Salle Wa Sallim wa Baaraka Alaihi Wa Ala Aalihi
Wa Sahbihi Abada

Be this command a compulsory one or a supererogatory one, it is applicable every time that the blessed name is heard or when mentioned with the tongue, or when written with a pen. In order to comply with this when writing it, one needed to write ﷺ ‘Sall Allahu Alaihi wa Sallam’. This was changed to صلعم صلعم i.e. abbreviated, which has no meaning at all. Do (those who do this) not fear the punishment of Almighty Allah! والعياذ بالله رب العالمين This is the station and excellence of the Durood that its distinction is at such a great level, that shortening it (i.e. abbreviating it) has a viewpoint of kufr present in it. Under this (category) is writing ر in place of ﷺ i.e. Radi Allahu Anhu, with the blessed names of the Sahaba and the Awliyah (i.e. abbreviating it with using r.a. etc.) and the Ulama Kiraam have written this to be Makruh and the cause for deprivation. Sayyid Allama Tahtawi states

يكره الرمزي بالتريض بالكتابة بل يكتب ذلك كله بكبائه

‘When writing, to write the abbreviation of it, is Makruh, rather it should be written completely with its splendour.’

It is written in Nawawi the annotation of Muslim

ومن اغفل هذا حرم خيرا عظيما وفوت فضلا جسيما

Whosoever is heedless of this, is deprived of immense greatness, and he has lost a splendid excellence. والعياذ بالله تعالى

Similarly, to simply write ق or رح instead of قدس سرہ or رحمۃ اللہ تعالیٰ is imprudence and deprivation of blessings. We must abstain from these. Allah bless us with Divine Guidance to act righteously.

Case 46 & 47

Are these couplets correct or not?

خوش وسیلہ آج تم ہو	رہبروئے احمد کے ہم کو
المدد یا عبد القادر	خادموں میں ہم کو سمجھو
دوش برپائے پیہر	تم شب معراج آکر
المدد یا عبد القادر	لے چڑھے عرش بریں پر

In other words, In the presence of The Nabi ﷺ our Blessed Means You are, so regard us as your servants, (and) assist us O' Abdul Qaadir.

On the Eve of Me'raj You arrived, on your shoulder, you took the Foot of The Prophet ﷺ, and you carried Him to the Exalted Arsh, So Assist us O Ghaus e Azam.

The Ruling

The first two stanzas are surely good. Huzoor Sayyiduna Ghaus e Azam

رحمۃ اللہ علیہ says,

اذا سالتم اللہ حاجتہ فاسلوہ بـ

When you ask (Dua from Allah) for any need, then ask (Dua) through my Wasila (i.e. through my mediation)

He ﷺ says,

من استغاث بي في كربة كشفت عنه ومن نادى باسي في شدة فرجت عنه

The anxiety of one who asks my help in anxiousness is alleviated, and whosoever calls out to me when facing any hardship, his hardship is removed. Both these statements have been quoted by the distinguished and exalted Imam Abul Hasan Ali رحمہ اللہ in Bahjatul Asraar Shareef, and numerous other illustrious and prominent Imams and Ulama have reported it in their books. And All Praise is due to Allah! There is an error in the latter stanzas. It is mentioned in Tafreehul Khatir etc. that on the eve of Me'raj the Beloved Rasool ﷺ placed His Sacred Feet on the blessed shoulder of Huzoor Sayyiduna Ghaus e Azam رحمہ اللہ while ascending onto the Buraq. Some have mentioned that this happened when Huzoor ﷺ went towards the Arsh. However, it is not so that Huzoor Ghaus e Azam رحمہ اللہ carried the blessed feet of Huzoor ﷺ and himself went to the Arsh. If the poet said it in this manner, it would have been in accordance with the narration;

تھا تمہارا دوش اطہر زینہ پائے پیہر
جب گئے عرش بریں پر المدد یا عبد القادر

In other words, Your sacred shoulder, Was the staircase of the Prophet's ﷺ Sacred Foot, when He ﷺ Journeyed towards the Exalted Arsh, Al Madad Ya Abd Al Qadir. In this is gathered both situations, in other words 'when he went' meaning on the night that He ﷺ went, or at the time when he went, and the first situation is also included in this. Further, if the repetitive line was written as 'Al Madad Ya Ghaus e Azam' then one would not be calling out to him by his actual name, and the letter 'laam' would have also not fallen off from the (poetic) pattern. والله تعالى اعلم

Case 48

At some places in this country Africa, there is a tradition where the parents of a girl take ten or twenty animals, or its value and then hand the girl over to him. This has become a common tradition, and the parents of the girl are sometimes Muslims, and some are also non-Muslims. The question here is whether Zaid still needs to make Nikah to the girl or not? Zaid says that this girl is regarded as a 'Baandi' (i.e. a bondswoman) and it is as if she has been bought. Thus, there is no need to perform Nikah with her. Is Zaid's statement correct, or is it contrary to the Shariah; if he keeps her in his home without Nikah, will the children born (of this relationship) be regarded as illegitimate (i.e. children born of adultery) or not? Further, here bondswomen and slaves are not bought (i.e. there is no slavery). This (practice) has merely become a tradition, just like in India, where the Hindus take two thousand or more to give their daughters. Similarly, this has also become a tradition here.

The Ruling

Zaid is incorrect. In fact his refutation is present in that which has been implied in the question, in other words, the aim (intention) is not that of a sale, and neither do they say, we have sold the girl for such and such amount, and nor does he say, I have purchased (her), and neither are bondswomen and slaves sold there, but this is simply a custom (tradition), and this amount is given as a gift (token of gratitude) to those who give the girl, just as it is the manner here (in India) amongst some of the polytheists, like the Thakurs etc.

Secondly, even if hypothetically speaking, this is regarded as a purchase and sale agreement, and even if it is specifically said, I have sold, and I have purchased, and the unbelievers are also Harbi, she can still not be regarded as a Kaneez e Shar'ee (legitimate bondswoman), and neither will she be regarded as being Halaal without Nikah, because to sell a free person is invalid, and that which is invalid has no effect (i.e. it has no validity). If he has kept her without Nikah, it is regarded as adultery, and the children will be regarded as children of adultery (i.e. illegitimate).

It is in Al-Ashbah

الحر لا يدخل تحت اليد

In other words, none can take ownership of a freeman

It is in Hidayah

بيع البيتة والدم والحرباطل، لانها ليست اموالا فلا تكون محلا للبيع

The sale of the carrion, blood, and a freeman is invalid,
as this is not an item (for sale), so it cannot be sold

It is in the same (i.e. Hidayah)

والباطل لا يفيد ملك التصرف

One cannot attain the control from that which is invalid

It is in Zahiriyah

اهل لحرب احرار

A Harbi kaafir is also a freeman

It is in Raddul Muhtar

هم ارفاء بعد الاستيلاء عليهم اما قبله فاحرار، كما في الظهيرية وفي المحيط دليل عليه

A Harbi will (only) become a slave after being subdued i.e. taken into control. Before that, he is a free man, just as it is mentioned in Zahiriyah, and this is proven in Muheet

It is in Nahrul Fa'iq, then in Ibn Aabideen

باع الحربى هناك ولده من مسلم لا يجوز ولو دخل دارنا بأمان مع ولده فباع الولد

لا يجوز فى الروايات، والواجبة

(Even) if a Harbi kaafir sells his child to a Muslim in a Darul Harb, that sale is still not regarded as permissible (i.e. legal), and if he enters the Darul Islam with his child, and then sells him here, then according to consensus, that sale is impermissible (illegal).

It is further in Tahtawi and Shaami

لان فى اجازة بيع الولد نقص امانه

This is because, if we regard it as legal for him to sell his child, then his refugee status will become invalid.

However, if he was a Harbi kaafir, and if he sold his child in a non-Islamic city, and the Muslim took him to the Islamic territory with overpowering control, wherein he (the child) is completely out of the possession of the kuffar, then according to Shariah, he will be regarded as his owner; but this is not on the basis of that sale but on the basis of the general reasons.

It is in Muheet, Jami ur Ramuz, Durr e Muntaqa and Durr e Mukhtar;

دخل دارهم مسلم بآمان ثم اشترى من احدهم ابنه ثم اخرجاه الى دارنا قهرا ملكه

وهل يملكه في دارهم خلاف والصحيح لا

If a Muslim entered a Darul Harb with refuge, and there he purchased the child of an unbeliever from him, and then forcefully brought him into the Darul Islam, he will become his master; and there is a difference of opinion as to whether he will be regarded as his master or not in a Darul Harb, and the proper view is that he will not be (regarded as his master). والله تعالى اعلم

Case 49

Is the Nikah permissible if Zaid made Nikah to a woman on condition of fifty rupees in Mahr and for a period of two or three years? If this Nikah is permissible, then would he have to give this Mahr on reaching the stipulated time period or not? Will Talaaq take effect at the (stipulated) time or not, and if he wishes to keep this woman for a longer period of time, will he have to perform a fresh Nikah with her or not?

The Ruling

A Nikah in which a time period is stipulated, for example, if the man says, I have taken you into (my) Nikah for two years, or ten years, or one day (etc), and the woman says, I have accepted; or (in the case)

where the woman says to a Musafir (traveller), for as long as you remain here, I have made Nikah with you for the said period of time, and the man accepts this, then, in this case, the Nikah is invalid (illegal), and to annul it is Waajib (compulsory).

It is Fard (obligatory) upon the man and woman to separate immediately. If they do not separate and the Haakim (i.e. Muslim authority such as the Qadi etc) is aware of this, then he must compel them to separate. If they separated before consummation (i.e. before intercourse), then there is no Mahr, otherwise whatever is the Mahr Mithl (i.e. the nominal amount of Mahr) for such a woman, is what will be paid (to her). However, it will not exceed the amount which was stipulated.

In other words, if fifty rupees was agreed upon and her Mahr Mithl is in accordance with it, otherwise no matter how much more than that it may be, only that which is the actual Mahr Mithl will be given. If the Mahr Mithl is less than the fifty (i.e. the stipulated amount), then she will be given that (amount) which is the Mahr Mithl (and not the fifty which was agreed upon), even if it is only three rupees. The fifty rupees will not be given. Talaaq (Islamic Divorce) happens in a valid Nikah. In this (situation) Faskh (annulment) is compulsory.

Even if he says the words of Talaaq, the Faskh will still be required, and it is Waajib immediately, and until it is not done, it will remain Waajib, be this whether the time period for which the Nikah was made has been reached or not, or even if that time period expires.

Even if that stipulated time period is reached, the annulment will not apply by itself. They may leave this (invalid) Nikah and perform a proper Nikah whenever they want, be this before the stipulated time frame or after it expires. Without this, it (that invalid Nikah) is Haraam and they will be not be released from this Haraam without it (i.e. without an annulment and a fresh Nikah).

All this applies in the case when in the essence of the marriage agreement (Nikah), a stipulated period of time is mentioned. If the Nikah was done without any condition of a time period, and (only) in the heart one has said that he is making Nikah for a particular number of days (etc) and then I will leave her, or in the Nikah agreement he made a condition that he will give her Talaaq after a certain amount of time.

In other words, I have made Nikah to you on this condition that I will give you Talaaq after such and such number of days, or before that; or before (the Nikah) they discussed that they will marry only for a particular amount of days (etc), but they then performed the actual Nikah without any condition at all, then in all these cases the Nikah is valid and the Mahr which was agreed upon through the agreement of Nikah, is the responsibility of the husband, and when that time comes (in such cases), the Talaaq will not self-apply, but he will have to give the Talaaq, and when that time expires, he may still keep the woman with the initial Nikah forever.

It is in Durr e Mukhtar

بطل نكاح متعة موقت وان جهلت البدّة او طالت في الاصح،
وليس هنه لو نكحها على ان يطلقها بعد شهر او نوى مكثه معها مدة معينة

Mut'ah (temporary marriage) is invalid (illegal). Similarly, that Nikah which is done with a condition of a time period is improper, even if it is not for a stipulated time period, or (even) if it is for a very long period of time, such as for three years, then too, the correct ruling is that, it is improper; and if one made Nikah with this condition, for example, I will give her Talaq after one month, or if he has this Niyyat in the heart, that I am making Nikah only for a particular period of time, then there is no objection.

It is in Hidayah

النكاح الموقت باطل وقال زفر صحيح لازم لان النكاح لا يبطل بالشروط الفاسدة، ولنا انه اتى
بمعنى المتعة والعبرة في العقود للمعاني

The Nikah with a condition of a time period is invalid, and Imam Zufr has stated that it is proper because a Nikah does not become invalid due to invalid conditions, but the proof of our Imam (Abu Hanifa) is that when he has made Nikah with the condition of a stipulated time period, then this is the very same clause of Mut'ah. In agreements, the credence is given to the meaning (i.e. what is meant by it), so basically he has performed Mut'ah and Mut'ah is illegal.

It is then in Bahr and then Raddul Muhtar

كل نكاح اختلف العلماء في جوازه كالنكاح بلا شهود فالدخل فيه موجب للعدة

Every Nikah regarding the permissibility of which there is a difference of the Imams, such as the Nikah without any witnesses; then in such Nikahs, once intimacy (intercourse) takes place, the Iddat becomes Waajib.

It is in Durr e Mukhtar

يجب مهر البث في نكاح فاسد بالوطئ في القبل لا بغيره كالخلوة لحرمه وطئها، ولم يزد على
المسي لرضاها بالخط لو كان دون المسي لزم مهر البث لفساد التسمية بفساد العقد، ويثبت
لكل منها فسخه ويجب على القاضي التفريق بينها وتجب العدة بعد الوطئ من وقت
التفريق او متاركة الزوج

In an invalid Nikah, the Mahr Mithl becomes Waajib, not simply by being in private chambers, such as by kissing or embracing etc, but it applies only by actual penetration into the vagina. This is because, his being intimate is Haraam, and the Mahr e Mithl which is given will not be more than the Mahr which was agreed upon, because the woman herself has already agreed to give up the extra (amount), and if the Mahr Mithl is less than the agreed upon Mahr, then only the Mahr Mithl will be given, because of the agreement being void (invalid). Thus the amount of Mahr which was stipulated in it also becomes void (invalid), and both the man and the woman, each have

the right to annul it (i.e. the invalid Nikah), and if they do not annul it, then it is Waajib upon the Qadi to separate them, and if they have already been intimate (i.e. intercourse has taken place), then the Iddat is Waajib from the moment the Haakim (i.e. the person in authority such as the Qadi etc) separates them, or when the man leaves the woman. والله تعالى اعلم.

Case 50

A non-Muslim woman brought Imaan (i.e. accepted Islam) and her father is a non-Muslim (unbeliever). Now when performing the Nikah, will the name of the non-Muslim father be taken or will someone else be appointed as her father, or will the name of Sayyiduna Adam عليه السلام be mentioned? For example, will they say the (Girls name) daughter of Adam, because it is he who is the father of all?

The Ruling

If the woman is present in the Nikah session and during the agreement of the Nikah one points (gestures) towards her, for example; the one who is getting married says, I have entered this woman with such and such amount of Mahr into my Nikah, or if the woman or her Wakeel (representative) or her Wali (guardian), such as her brother who is a Muslim accepted (on her behalf), or if the woman, or her Wakeel or guardian said to the bridegroom, I have given this woman in your Nikah with such and such amount of Mahr, and he said, I have accepted, then in this situation there is no need to even take the name of the woman (i.e. the bride), like in the case when the

woman is personally (i.e. face to face) involved in the Ijaab o Qabool (i.e. the offer and acceptance / or the matrimonial consent), for example, if the husband or his representative or his guardian says to the woman, I have taken you into my Nikah, or I have entered you into the Nikah of certain person the son of certain person, the son of certain person, and the woman accepted; or if the woman (bride) says, I have given myself in your Nikah or I have given myself in the Nikah of certain person the son of certain person, the son of certain person, and the husband or his representative or the guardian of the husband accepted. (In this case) there is no need to take the name when using the pronoun to stipulate the one being addressed or the one who is saying what is being said. And in all these (i.e. the above mentioned) scenarios, if the wrong name of the girl's father or even her wrong name is taken, it will still not cause any difference to the Nikah. The Nikah will be performed to the same woman who is speaking or being addressed or being pointed to. For example, the woman (i.e. the bride) is Laylah the daughter of Zaid, the son of Amr, and the one who is marrying her says, you are Salmah the daughter of Bakr, the son of Khalid. I have taken you into my Nikah, and Laylah or her Wakeel or her guardian accepted; or if Laylah was present in the gathering, and either the Wakeel or her guardian pointed to her and said, I have given this woman, Hamidah bint Hamid bin Mahmood in your Nikah, or if the one marrying said, I have taken this woman Rashidah bint Rashid bin Qasim in my Nikah, and it was accepted from the opposite side, then in all these scenarios the Nikah has been performed with Laylah, even though her name and her father's and grandfather's names were incorrectly taken.

However, if the woman herself is not being addressed, or she herself is not the one addressing (them), or she was not pointed to while present in the gathering, then (in this case) it will have to be stipulated, and the stipulation is perhaps by taking her name and the name of her father and grandfather, and where the distinction becomes completely clear by taking just her father's name, then there to take the name of the grandfather is not necessary.

In this (case) it is necessary to take the names of the same father and grandfather from whom she is born (i.e. the names of her biological father and grandfather). If someone else's name was taken and it was said, the daughter of Adam, without stipulating it, the Nikah will not be done. If her father and grandfather are unbelievers, this does not hinder referring to the relationship of (her) lineage at the time of the Nikah, just as Sayyiduna Ikramah رضي الله عنه who is referred to as the son of Abu Jahl, even though he (Abu Jahl) was an extremely evil unbeliever and an enemy of Allah, and he (Hazrat Ikramah رضي الله عنه) was a reputable and exalted Sahabi and a commander of the Muslim army. This is why Nabi Kareem ﷺ saw (in a dream) a cluster of grapes in Jannah for Abu Jahl, and was astonished as to what Abu Jahl had to do with Jannat.

The interpretation of this was Hazrat Ikramah رضي الله عنه. In fact, we say Umar ibn Khattab, Uthman ibn Affan and Ali bin Abi Taalib رضي الله عنهم even though Khattab, Affan and Abu Talib were not Muslims.

يُخْرِجُ الْحَيَّ مِنَ الْبَيْتِ وَمُخْرِجُ الْبَيْتِ مِنَ الْحَيِّ

(It is) He (Allah) who extracts the living from the dead, and extracts the dead from the living. [Surah Al-An'am (6), Verse 95]

It is in Tanweerul Absaar and Durr e Mukhtar

غلط وکیلها بالنکاح من اسم اییها بغير حضور هالم یصح للجهالة، وکذ لو غلط فی اسم بنته الا اذا كانت حاضرة اشار اليها فیصح

If the woman (i.e. the bride) was not present during the Nikah gathering, and the Wakeel made an error when taking her father's name (i.e. he took the wrong person's name), the Nikah will not be valid, because the woman (now) remains unknown. It is the same if an error is made in the name of the woman. However, if the woman is present and he pointed (gestured) towards her, then it (the Nikah) is valid.

It is in Raddul Muhtar

لان الغائب يشترط ذكر اسمها واسم اييها وجدها واذا عرفها الشهود يكفي ذكر اسمها فقط، لان ذكر الاسم وحده لا يصرفها عن المراد الى غيره بخلاف ذكر الاسم منسوباً الى اب اخر، فان فاطمة بنت احمد لا تصدق على فاطمة بنت محمد، وكذا يقال فيما لو غلط في اسمها الا اذا كانت حاضرة فانها لو كانت مشاراً اليها وغلط في اسم اييها واسمها لا يضر لان، تعريف الاشارة الحسية اقوى من التسمية لباني التسمية من الاشتراك العارض فتلغو التسمية عندها، كما لو قال اقتديت بزيد هذا فبذاهو عروفاًه
يصح

Because if the woman is not present in the Nikah session, (then) to take her name and the name of her father and grandfather is a condition of Nikah. However, if the witnesses recognise her simply by her name, then this is sufficient because Nikah to her will not change to some other woman, which is different if her father's name is changed, because, for Fathima bint Muhammad, Fathima bint Ahmed is not correct. The same applies if a mistake is made in the woman's name. However, if the woman is present and it is pointed towards her, then even though there is an error in her name or the name of her father, there is no harm, because recognition by pointing out (gesturing towards the person) is stronger compared to taking the name, because this can also be the name of some other woman. Thus, when pointing out (to her), there is no credence to the name, just as in Namaaz, if one makes Niyyat by saying, (I am performing Namaaz) behind this Imam, Zaid, and in reality it is Amr (who is the Imam), the Namaaz will be valid. والله تعالى اعلم

Case 51

If the bridegroom is of the Hanafi Madhab and the witness is of the Shafa'i Madhab, is the Nikah proper or not (i.e. is it valid or not)? Zaid says it is invalid. He says that if the bridegroom is Hanafi, then the Wakeel (i.e. the duly appointed representative of the bride), and all the Gawahs (witnesses) must also be Hanafi. What is the ruling in this issue?

The Ruling

Zaid is a jaahil (i.e. an ignorant person). He has made up his own ruling. The Nikah of the Hanafi will be valid, even if the Wakeel (i.e. the duly appointed representative), Gawah (Witness), Qadi (Presiding Authority), Wali (guardian), and the bride are all Shafa'i, Maliki or Hambali, if some from amongst them are Shafa'i or Maliki, while another is Hambali. In the same manner, the Nikah of the followers of these three Madhabs are also valid, even if the other people are from the other three Madhabs. The followers of all the four Madhabs are in fact all true brothers (to each other), their mother is the Pure Shariat and their father is Islam. It is in Tahtawi Ala Durr e Mukhtar

هذه الطائفة الناجية قد اجتمعت اليوم في مذاهب اربعة وهم الحنفيون والبالكيون
والشافعيون والحنبليون رحمهم الله تعالى، ومن كان خارجا عن هذه الاربعة في هذا الزمان
فهو من اهل البدعة والنار

The group that has been blessed with salvation are gathered in the four Madhabs; Hanafi, Maliki, Shafa'i and Hambali. Whoever is separate from these four is a Bid'ati Jahannami (i.e. he is from the people of innovation and destined for hell).

Rather, in the Nikah of a Muslim woman, even if the witnesses are bud-mazhabs, such as Tafdeeli, still it will not disrupt the Nikah. However, if all the witnesses are such bud-mazhabs whose deviance has reached kufr (unbelief) and Irtidaad (apostasy), such as the Wahabi, Deobandi, Raafdhi, Naichari and Ghayr Muqallids, Qadiani,

and Chakralwi etc., then the Nikah will not be valid, because for there to be two Muslim Witnesses in the Nikah of a Muslimah (Muslim female) is a condition, and if a Muslim marries any Kitabiyah Kaafirah (i.e. a non-Muslim female from the people of the book), then there even two non-Muslims being witness is sufficient. For the Wakeel (in the Nikah) to be a Muslim, in any case, is not a condition, leave alone being particularly a Hanafi.

Translator's Note: It must be noted that whenever we speak about Nikah with Kitabiyah, it does not refer to the Christians and Jews of today, as they are not counted as the real people of the book. Further where it has been mentioned about those bud-mazhabs who have not reached kufr, such as Tafdeelis being witnesses etc. or non-Muslims as witnesses etc. does not mean that they should be given such positions, as to do so is impermissible, but if for some reason they are then the ruling is as above.

It is in Durr e Mukhtar

شرط حضور شاهدين مسلمين لنكاح مسلمة ولو فاسقين وصح نكاح مسلم ذمية

عند ذميين ولو مخالفين لدينها

It is the condition of Nikah for two witnesses to be present if it is the Nikah of a Muslim woman, then it is essential that both witnesses should be Muslim, even if they are Fasiq (transgressors), and if a Muslim marries a Zimmi, then if he does so in the presence of two

Zimmi unbelievers, then it is permissible (i.e. valid), even if the religion of those witnesses are different from the bride.

It is in Bada-e'

تجوز وكالة المرتد بان وكل مسلم مرتد او كذا الوكان مسلما وقت التوكيل ثم ارتد فهو على
وكالته الا ان يلحق بدار الحرب فتبطل وكالته

The representation by a Murtad (apostate) is valid if a Muslim makes any apostate a Wakeel. Similarly, if when making him a Wakeel, he was a Muslim, but then became a Murtad, his representation will still be valid, except if he goes away to a Darul Harb, for now, his Wakaalat becomes invalid (i.e. null and void). والله تعالى اعلم

Translator's Note: This is because Nikah is a contract i.e. an agreement, and an apostate can be a Wakeel in such. However, it does not mean that one should do this, as it is something which is disapproved of.

Case 52

If Zaid is performing (his) Fard Namaaz, and if in that one Namaaz he leaves out two Waajibs, for example, if he is performing the Fard of Asar, and he omitted the first Waajib by reciting the Qira'at aloud, and the second Waajib he omitted was in the Qa'dah e Ulaa (first sitting), when after 'Abduhu Wa Rasooluhu' he read the Durood e Ibrahim. In

this case, will the Namaaz be regarded as valid if he does one Sajdah e Sahw, for both omitted Waajibs, or will he have to repeat the Namaaz?

The Ruling

If in one Namaaz one forgetfully omitted (even) ten Waajibs, those two Sajdah Sahw (i.e. the one set) is sufficient for all of them. It is in Bahrur Raa'iq

لو ترك جميع واجبات الصلوة هو الا يلزمه الا سهوا الا يلزمه الاسجدتان والله تعالى اعلم

If he forgetfully omits all the Waajibs in one go, then those same two Sajdahs will be Waajib (And Allah Knows Best)

Case 53

Some Namaazis (worshippers) have a black mark (spot/blemish) which is caused on the nose or the forehead due to performing Namaaz in abundance. Will they receive a share of Almighty Allah's Special Mercy in their graves and in the hereafter, due to this, or not?

Zaid says that when a person has animosity in his heart, then due to this ill fortune (i.e. as a punishment for this), a black spot is formed on the nose and forehead. Is this statement of Zaid baseless or not?

The Ruling

Praising the blessed companions of Muhammadur Rasoolullah ﷺ
Almighty Allah says,

سَيَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ

‘Their sign is (visible) in their faces; the impression of prostrations’

[Surah Al-Fath (48), Verse 29]

There are four explicit views (statements) from the Sahaba and the Tabi'een concerning the Tafseer (commentary of this verse).

The First View: The first is that it refers to that Noor (light/glow) which will be evident on their faces due to the Barkat of prostrating. This is from Hazrat Abdullah ibn Mas'ud, Imam Hasan Basri, Atiyah Ufi, Khalid Hanafi and Maqatil ibn Hayyan.

The Second View: (The second refers to the) submission, humility and manners of virtue, which are evident from the signs of the pious on their faces, without any pretence. This is from Hazrat Abdullah ibn Ab'bas and Mujahid.

The Third View: The yellowness (i.e. paleness) of the face, which is caused by standing (in prayer) during the night, and from staying awake the entire night. This is from Imam Hasan Basri, Dah-hak, 'Ikrama and Shimr bin Atiyah.

The Fourth View: The moistness of Wudu and the effects of dust (sand), which refers to the sand (dust) which stains the nose and forehead when performing Sajdah (prostration). This is from Imam Sa'eed bin Jubair and 'Ikrama.

From amongst them (i.e. the four views), the first two are the strongest and pre-eminent, as both are reported from the Hadith of Huzoor Sayyid e Aalam ﷺ, and the strongest and the most pre-eminent view is the first one, as it is the blessed saying of Huzoor e Aqdas ﷺ, and is proven on the merit of it being a Hasan narration.

رواه بطبرانی معجبيه الاوسط والصغیر وابن مردويه عن ابی بن کعب رضی الله تعالی عنه قال قال رسول الله ﷺ فی قوله عز وجل سیاهم فی وجوههم من اثر السجود - وقال النوری مرقیة

Tabrani reported it in Mu'jam and in Sagheer, and Ibn Mardawiyah reported it from Ubay bin Ka'ab, that referring to that word of Almighty Allah, regarding the effects (signs) of prostrations, the Beloved Rasool ﷺ said, It refers to the Noor on their faces on the day of Qiyaamat.

Hence, Imam Jalaalud'deen Mahal-li رحمه الله restricted it to this in Jalaalain. The third view has some weakness, because that is the effect of staying awake (i.e. lack of sleep) and it is not (really) the effect of Sujood (prostration), because there the staying awake, is for the sake of prostrations.

The fourth view is the weakest view because the water (moistness) of Wudu is not from the effects of Sujood (prostrations).

The ruling is that (if sand comes onto the nose and forehead), it should be removed (dusted off) after Namaaz. If this was a sign (and effect of Sajdah), then it would not have been removed. I have hope that the proof for this is not from Sa'eed bin Jubair.

As for the black mark (i.e. the blemish) which is found on the foreheads of some due to immense prostrations, then there is no sign of this in the reliable Tafseers.

In actual fact, Hazrat Abdullah ibn Ab'bas, Saa'ib bin Yazid and Mujahid رضى الله تعالى عنهم have specifically rejected this.

Tabrani reported in Mu'jam Kabeer and Baihaqi in his Sunan, from Humaid bin Abdur Rahman, that they were in the presence of Saa'ib bin Yazid, when a person who had on his face the spot of Sajdah, so Saa'ib said,

لقد افسد هذا وجهه، اما والله ما هي السبيا التي سهى الله ولقد صليت على جبهتي

منذ ثمانين سنة اثر لسجود بين عيني

Indeed, this person has spoilt his face. Hear you! By Allah! This is not that forehead which has been mentioned in the Qur'an e Majeed. I am performing Namaaz for seventy years, and no such sign of prostrations have appeared on my forehead.

Sa'eed bin Mansur and Abd ibn Humaid, Ibn Nasr, and Ibn Jareer reported from Mujahid, and this is the final context.

حدثنا ابن حبيد ثنا جرير عن منصور عن مجاهد في قوله تعالى، سيأهم في وجوههم من أثر السجود، قال هو الخشوع عم فقلت، هو أثر السجود - فقال انه يكون بين عينيه مثل ركة العنز وهو كما شاء الله

In other words, Mansur bin Al Mu'tamar says that Imam Mujahid said concerning the verse of the Qur'an سيأهم في وجوههم من أثر السجود That sign refers to submission (sincerity), and I said, but it is the mark which is caused through Sajdah. He said, on the forehead of one (i.e. of some) there is such a huge blotch (blemish), like the knee of a goat, yet (from) within, he is just as Allah has willed for him. In other words, even a munafiq (hypocrite) can put on this sign.

Ibn Jareer reported on the modus of Mujahid from Hazrat Abdullah ibn Ab'bas رضي الله عنهما that he said,

اما انه ليس بالذي ترون ولكنه سيما الاسلام وسجيته وسبته وخشوعه

Beware! This is not that which you think it is, but it is the light of Islam, and his characteristic, and his manner and humility.

In fact, it is mentioned in the Tafseer of Khateeb Sharbeeni and then in Futuhaat e Sulaimaniyah that,

قال البقاعي: ولا يظن ان من السياما يصنعه بعض البرائين من اثر هيأة سجود في جبهته، فان ذلك من سيات الخوارج وعن ابن عباس عن النبي صلى الله تعالى عليه وسلم انه قال: لا بغض الرجل واكرهه اذا رايت بين عينيه اثر السجود

In other words, the sign of Sajdah which some boastful ones make on their foreheads is not from that sign which has been (mentioned in the Qur'an), but this is the sign of the Kharijis. It is reported from Ibn Ab'bas رضي الله عنهما a Marfu' narration (from Nabi ﷺ) that, I regard a person as an enemy and I abhor one on whose forehead I see the effect of Sajdah.

I (Aala Hazrat) say, Only Allah knows the real condition of this narration, and on the basis of there being evidence (for this narration), then it will be regarded as referring to that sign (stain) of sand and dust which appears on the forehead due to boastfulness, which they do not dust off. In other words, those who do this so that people will count them amongst the devout worshippers.

(Hazrat Ibn Ab'bas رضي الله عنهما) refuted this sign, in the case when it is on the basis of boastfulness. Otherwise, performing Sujood in abundance is indeed praiseworthy, and when this sign appears by itself, without one having any control over, and the signs of it become apparent on the forehead, and him not removing this was not with an impure

intention, then to reject it cannot be expected, and to deny it is not possible, but rather it is a sign of his virtuous action from Allah, which is evident on his face. Hence, it can be categorised under that which is mentioned in the verse *سپاهم فی وجوہم من اثر السجود* because, the meaning in itself is correct, and the implication of the word is correct, so it can be stipulated as being within the sense of the verses of the Qur'an, just as it has been clarified by Imam Hujjatul Islam, and upon this is the general declaration of the learned Mufasssireen. So, now this sign, will come under the category of the same praiseworthy and blessed sign, which has been mentioned (commended) in this verse, for undoubtedly, this matter, as we have explained (i.e. clarified), is in itself related to a virtuous act, and a sign of it, and there is a probability for its credibility in (light of) the verse of the Qur'an.

Undeniably, in Tafseer Nishapuri, it has been categorised equal in possibility to (what is mentioned) in the verse. In Tafseer e Kabeer, it has also been mentioned as one of the views of the Tafseers of this verse. In Kash-shaaf and Irshaad ul Aql, it is this which has been given credibility, and Baidhawi has defined it like this. For it to be permissible and praiseworthy, this alone is sufficient, that this sign of Sajdah was evident on the face of Sayyiduna Imam Sajjad Zainul Aabideen Ali bin Husain bin Ali Murtada *رضی اللہ تعالیٰ عنہم*.

It is in Mafateehul Ghaib

قوله تعالى سيمهم فيه وجهان احدهما ان ذلك يوم القيامة وثانيهما ان ذلك في الدنيا،

وفيه وجهان احدهما ان المراد ما يظهر في الجبلة بسبب كثرة السجود الخ

Concerning the word of Allah, there are two commentaries (i.e. views) regarding this sign; one of them is that it (this sign) will be (visible) on the day of Qiyaamat, and the second is that it is (a sign which is visible) in the world, and in this regard there are two commentaries, and one of them is that it refers to that sign which appears on the forehead due to performing Sajdah in abundance.

It is in Anwaarut Tanzeel

يريد السبلة التي تحدث في جباههم من كثرة السجود

It refers to that spot on their foreheads which occurs
from performing Sajdah in abundance

It is in Ragha'ibul Qur'an

يجوز ان تكون العلامة امرأ محسوسا وكان كل من على بن الحسين زين العابدين وعلى بن عبد الله بن عباس يقال له ذوالثقلات، لان كثرة سجود دهما حدثت في مواضع السجود منها اشباه ثقلات البعير والذي جاء في الحديث: لا تعلقوا صوركم اى لا تخذوا شئها وعن ابن عمر رضى الله تعالى عنهما انه رأى رجلا اشرقى وجهه السجود فقال ان صورتك انفك ووجهك فلا تعلق وجهك ولا تشن صورتك، محمول على التعبد رياء وسبعة ويجوز ان يكون امرا معنويا من البهاء والنور

This sign of Sajdah which has been mentioned in the verse, is permissible, which is noticeable. Imam Ali bin Husain Zainul Aabideen and Hazrat Ali bin Abdullah bin Ab'bas were both known as the 'spotted ones', because there were spots on both their foreheads and Sajdah areas, due to abundance of Sujood (prostrating); and that which has been mentioned in the Hadith, that do not stain i.e. spoil your faces; and (that) it is from Abdullah ibn Umar رضى الله عنهما that he saw a person with the mark of Sajdah on his nose and he said, your nose and your face, are (part of) your appearance, so do not spoil your face. This is in the case when the spot is caused intentionally for the sake of show; and it is permissible if that sign is a spiritual one, in other words, one of purity and radiance.

It is in Kas-shaaf

المراد بها السمة التي تحدث في جبهة السجاد من كثرة السجود، وقوله تعالى من اثر السجود-
 يفسرها اي من التأثير الذي يوثرة السجود وكان كل من العليين على بن الحسين زين العابدين
 وعلى بن عبد الله بن عباس ابى الاملاك يقال له والثفنتان، لان كثرة سجودها احدثت في مواجهة
 منها اشبالا ثفنتان البعير وكذا عن سعيد بن جبير هي السمة في الوجه، فان قلت: فقد جاء عن
 النبي صلى الله تعالى عليه وسلم: لا تعلبوا صوركم- وعن ابن عمر رضى الله عنهما: انه رأى
 راجلا قد اثر في وجهه السجود فقال: ان صورة وجهك انفك فلا تعلب وجهك ولا تشن صورتك-
 قلت: ذلك اذا اعتبد لجهته على الارض لتحدث فيه تلك السمة وذلك رياء نفاق يستعاذ
 الله منه، ونحن فيما حدث في جبهة السجاد الذي لا يسجد الا خالصا لوجه الله تعالى- وعن بعض

المتقدمين كنا نصلى فلا يرى بين اعيننا شيء ونرى احدا الآن يصلى فيرى بين عينيه ركة
البعير، فما ندرى اثقلت الرأس ام خشنت الارض، وانما اراد بذلك من تعبد ذلك للنفاق

The sign refers to the spot which is formed on the forehead of a person due to performing Sajdah in abundance, and that which has been said, regarding it being from the signs of Sajdah, then this makes this matter clear, that in other words, it is from the effects of Sujood, and both the Ali's i.e. Imam Ali bin Husain Zainul Aabideen and Hazrat Ali bin Abdullah ibn Ab'bas, father of the Khulafa where known as the 'spotted ones', as their foreheads and areas of Sujood etc. became spotted due to performing Sujood in abundance; and a similar explanation is reported from Sa'eed bin Jubair, that it is a sign on the face. Now, if you say that this Hadith has come from Rasoolullah ﷺ that, do not spoil your looks (i.e. your appearance), and it is (also) reported from Abdullah ibn Umar رضي الله عنهما that when he saw a person with the spot of Sajdah on his face, he said that, the attractiveness of your face is your nose, so do not stain your face, and do not spoil your appearance. I will say that this is regarding that blemish (i.e. mark), which is caused by rubbing the nose on the ground, allowing this mark to be formed, and that is from show and hypocrisy, from which the protection in Allah is sought; and our view i.e. argument, is regarding that spot which is formed by itself on the face of one who performs Sajdah in abundance, (and) who performs Sajdah solely for the pleasure of Allah Almighty; and some of the pious predecessors have said that we perform Namaaz, but there are no signs i.e. marks on our foreheads.

It is in the Tafseer of Abus Saud Afandi

(سيماهم) اي سبتهم (في وجوههم) اي في جباههم (من اثر السجود) اي من التأثير الذي يؤثره كثرة السجود وما روى من قوله صلى الله تعالى عليه وسلم: لا تعلبوا صوركم اي لا تسوها، انها هو فيما اذا اعتبد بجهته على الارض ليحدث فيها تلك السبة، وذلك محض رياء ونفاق، والكلام فيما حدث في جبهة السجاد الذي لا يسجد الا خالصا لوجه الله عز وجل، وكان الامام زين العابدين وعلى بن عبد الله بن عباس رضى الله تعالى عنهم يقال لهما ذوالثغفات لما احدثت كثرة سجودهما في مواقعه منها اشباه ثغفات البعير، قال قائلهم: ديار على والحسين وجعفر وحزرة والسجاد ذى الثغفات

Note: After presenting the above text, Sayyidi Aala Hazrat writes in the footnotes that the gist of the translation of this statement is the same as what has been mentioned in Kash-shaaf. This he has done here and in other parts of the book by intentionally not presenting certain translations of actual texts as this is for the scholars and of no benefit to the common-folk.

It is in Nihaya and Majma'ul Bihar

في حديث ابن عمر رضى الله تعالى عنهما انه راى رجلا بانفه اثر السجود فقال: لا تعلب صورتك يقال عليه اذا وسبه البعير لا تؤثر فيها بشدة اتكائك على انفك في السجود

It is in the Hadith of Ibn Umar رضى الله عنهما that he saw the spot, i.e. the mark of Sajdah on a person's nose and he said, Do not blemish your face, in other words, do not put excessive pressure on your nose, that it may cause a blemish.

It is in Ain ul Gharibeen and in Majma'ul Bihar ul Anwaar

ای لاتشین صورتک بشدة انتحاءك على انفك

The meaning of the Hadith of Ibn Umar رضى الله عنهما is that one should not put excessive pressure on the nose and thereby spoil the face.

Zaid's statement is downright false i.e. futile, and the fact that this sign was on the faces of Imam Zainul Aabideen and Hazrat Ali bin Abdullah ibn Ab'bas further refutes his statement, and this being what the verse of the Holy Qur'an refers to, according to one group of the Sahaba, makes it evident that this was also the sign of Sahaba e Kiraam, and that Almighty Allah commended it.

Now, the statement of Zaid will hold no ground of validity. And the verified ruling in this regard is that, to cause this sign to be formed on purpose, for the sake of show, is certainly Haraam and a major sin (Kabeera), and that sign (Allah Forbid) is what makes him deserving of hell, until such time that he does not repent.

If this sign was formed by itself due to performing Sujood (prostrations) in abundance, but if the Sajdahs were done for show, then such a person is deserving of hell, and (in this case) even though this mark appeared by itself, it is still the same sign of deserving hell.

If this mark was formed by making Sajdah solely for the pleasure of Almighty Allah, but he was pleased because this mark appeared, thinking that people will now call me a great and devout worshipper, then now pride i.e. showiness has set in, and this mark has caused him to become blameworthy.

However, if he pays no attention to this, then this mark is a sign of virtue. According to one Jama'at, the commendation of this is what is present in the verse of the Holy Qur'an. There is hope that it will be the sign of his Imaan and Namaaz for the Angels in his grave and that this sign will be brighter than the radiance of the sun on the day of Qiyaamat. This is when the persons Aqida (belief) is in accordance with the true and correct beliefs of the Ahle Sunnat wa Jama'at, otherwise none of the Ibaadat of a deviant and misguided person will be looked at, just as it has been mentioned in the Hadith of Ibn Majah etc. from the Beloved Nabi ﷺ, that these are those two ugly blemishes which are from the signs of the kharijis.

In brief, the ugly blemish of the deviant is blameworthy; and (on the face of) a Sunni, there are two possibilities; in other words, if it is out of 'Riya' i.e. show, then it is blameworthy, otherwise it is praiseworthy, and to simply accuse and charge a Sunni with 'Riya' is even more blameworthy and repugnant, because there is nothing

worse than suspicion, just as it has been mentioned by Sayyiduna Rasoolullah ﷺ. والله تعالى اعلم.

Case 54

Zaid reads from Imaan e Mufasssal, from Aamantu Billah until the end, and then presents his Aqida that if Zaid is an alcoholic or an adulterer, or if he consumes Haraam, and does not perform Namaaz, and does not keep fast in the month of Ramadaan Shareef, and if he steals, and disobeys Almighty Allah and His Beloved Rasool ﷺ, then finally he attributes all of this to الله تعالى i.e. that (the ability to do) all good and bad is from Allah. However, in refutation of this hideous view, Amr presented verses of the Holy Qur'an and Ahadith, and presented evidence from page 28 of your Excellency's book Tamheed e Imaan, that it is in Fiqh e Akbar that,

في المواقف لا يكفر أهل القبلة الا فيما فيه انكار ما علم مجيئه بالضرورة او المجمع عليه كما
ستحلل المحرمات الخ

It is in Mawaqif that the Ahle Qibla will not be labelled as unbelievers, unless they reject any (one) of the fundamental essentials of Deen (Zaruriyaat e Deen), or if they reject any of the articles from amongst those articles in which there is consensus, like regarding a Halaal to be Haraam.

It is not something which is hidden, that when our Ulama say that it is not appropriate to decree any of the Ahle Qibla as an unbeliever on the basis of a sin, does not simply refer to simply directing the face towards the Qibla, because the extremist Raafdhis, who talk nonsense, saying that Hazrat Jibra'eel عليه السلام was confused regarding the (delivering) of Wahi i.e. Revelation, and that Allah had sent him towards Maula Ali عليه السلام and some of them even refer to Maula Ali as the Almighty, then even though these people face the Qibla when reading Namaaz, they are not Muslims, and the meaning of this Hadith is the same, in which it has been mentioned that those who perform Namaaz like us, and face the direction of our Qibla, and eat our Zabiha (i.e. the animal sacrificed by us), they are Muslims.

In other words, this is only if they have Imaan in all the fundamental essential principles of Deen, and if he does not do any such thing with is contrary to i.e. inconsistent with Imaan. (Amr then said to Zaid) now tell me, is it not inconsistent and contrary to Imaan, to say the meaning of والقدر خيرة وشره من الله تعالى and to attribute consuming alcohol, and committing adultery to it! Zaid says, is this word of Allah والقدر خيرة وشره من الله تعالى then false? The answer to this we sought in your Excellency's book Khaalis ul I'teqaad page 4, for example, the issue of saying Allah to have a hand or eyes, as Almighty Allah says,

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Almighty Allah says

وَلْيُضْمَعَ عَلَى عَيْنِيْ

‘Yad’ means hand, and ‘Ayn’ means eye, but one who says that just like we have a hand, Allah has the same limb, then such a person is an unbeliever categorically. (To believe that) Almighty Allah is free from such a hand and eye (i.e. physical) is from the Zaruriyaat e Deen, and similarly to bring Imaan in *والقدر خيرة وشهادة من الله تعالى*, is from the Zaruriyaat e Deen.

Zaid then says that the moment the child is conceived in the womb of the mother, Almighty Allah commands the Angels to write whatever good and bad is in his Taqdeer i.e. destiny; and all the good and evil which he will do in his life from the time he is born until his death is written. So how can that which has been written as Taqdeer be erased, and the proof which he gives for this is that Almighty Allah forbade our earliest forefather Hazrat Adam *عليه السلام* from eating the grains of wheat, and it was written in his Taqdeer, so he forgot and thus ate the grain of wheat as Allah Willed it.

Be just! Where is a grain of wheat compared to consuming alcohol and committing adultery! In the opening words (of Imaan e Mufasssal) it has also been mentioned *وكتبه ورسله* (i.e. to believe in Allah’s Books and His Rasools), so will you omit this? The final castigation for this is sufficient from Tamheed e Imaan. See page 32, Verse 28.

Your Creator The Almighty, The All Majestic says,

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ
فِي الْحَيَاةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَفِلٍ عَمَّا
تَعْمَلُونَ ﴿٨٧﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا
هُمْ يُنصَرُونَ ﴿٨٨﴾

So do you only believe in some commands of Allah, and reject some of them? So what is the retribution for those amongst you who do so, except for humiliation in the world, and on the Day of Reckoning they will be reverted towards an intense punishment? And Allah is not unaware of what you do. (i.e. your misdeeds). These are the people, who purchased the materialistic life, at the expense of the hereafter, so neither will their punishment be reduced and nor will they be helped.

If Zaid still makes up something else concerning والقدر خيرة وشره من الله تعالى then it is similar to the treachery of the Deobandi and Darbhingi (here referring to the treacherous style of the Deobandi leaders), which is present in your Excellency's books 'Paykaan Jaangdaz Bar Jaan Mukazzibaan Be Niyaz' from Number 21 to Number 39.

I would now like to present this case before the noble Ulama, so that they may rule as to which of the two are on the righteous path, and which of their beliefs is in accordance with the creed of the pious predecessors, and who is a deviant and deserving of hellfire?

The Ruling

This discussion which the one presenting the question has written, is evidence to the fact that Zaid either regards Haraam things to be Halaal (in the sense) that everything is from Allah, or at least, he does not believe that the one who commits such actions is in contempt, because it is all from Taqdeer. Amr refuted this, by saying that this is to reject the Zaruriyaat e Deen, and that is kufr.

Zaid then argued and trying to make **والقدر خيرة وشره من الله تعالى** his evidence, (so) Amr responded by saying that the matter of destiny is similar to the resembling verses i.e. Aayaat e Mutashabihaat, in which to bring Imaan is Fard, and to dispute it is Haraam. Zaid then in his ignorance cited this same point of Taqdeer.

Amr responded by saying that in the same Imaan e Mufassal before the word **والقدر** the words **كتبه ورسله** i.e. His Books and His Rasools, proves that to accept all that which is Haraam to be Haraam and to accept that the one committing the infringements is deserving of chastisement and blameworthy. (He then said to him) will you bring Imaan i.e. believe in one statement of Imaan e Mufassal and will you reject the other statements (which are in it), and then he recited the supporting verse.

Hence, in the case which has been presented (to us), Amr is on the path of righteousness and his Aqida is in accordance with the Aqida of the pious predecessors; and if the view of Zaid is as mentioned, then he is certainly deserving of hell, and a deviant. In fact, his statement is definitely kufr and apostasy. In order to clear the accursed doubt, by the will of Allah, this alone is sufficient, that Taqdeer did not compel anyone. To hold such a belief is simply a lie, and the treachery of shaitaan the cursed, that we have to do (i.e. we are forced to do) as He (Allah) has written. No! This is not so, but Allah wrote for each person as per what they were to do. His writing i.e. having it written is according to His Divine Knowledge, and knowledge is according to what is known, and it is not so that, the known has to be according to knowledge. (For example if) after birth, Zaid was to commit adultery and Amr was to perform Namaaz. Almighty Allah is The Knower of all the unseen and all the apparent, (hence) with his unattained Divine Knowledge He knew their condition, and He had it written just as that person was to do; and if the person after being born was to do opposite to this, in other words, Amr was to commit adultery and Zaid was to read Namaaz, then it was this condition of theirs which Almighty Allah Knows, and He would have had it written accordingly. The foolish and ignorant ones, duped by shaitaan are being impudent due to this writing.

Assume that nothing had been written, Almighty Allah indeed knew all the deeds, actions and statements of the entire universe, and it is not possible for it to happen contrary to His Divine Knowledge. So will someone even with the slightest Deen and intellect say because Allah already knew that Zaid will commit adultery so inevitably Zaid was

compelled to commit adultery? Never! Zaid himself is observing that he committed adultery on his own accord (by his own choice), and none tied his hands and feet, thereby compelling him. This personal desire of his to commit adultery is what Almighty Allah who is the Knower of all the unseen and the apparent knew (from always). When His (Allah's) Knowing it has not compelled him, then how is it that His having it written, compelled him? In fact, if (it is accepted) that he is compelled (due to this) then (Allah Forbid) The Divine Knowledge and having it written will be regarded as being incorrect, and this is Muhaal i.e. absolutely impossible. واللہ تعالیٰ اعلم

وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

But the unjust reject the signs of Allah
[Surah Al An'am (6), Verse 33]

Case 55 to 60

Zaid says that

- It is Haraam for females to go for the Ziyaarat of the Awliyah e Kiraam
- To remove the hair of children near the Mazaars is Haraam
- To light lamps (or lanterns) is Haraam
- To place Chaadars on the Mazaars is Haraam

- To make offerings for any other than Allah is Haraam be it for a Nabi or for the Awliyah

He then presented a few couplets from the book Majmu'a Khutbah Haramain Sharifain by Maulana Abdul Hay Saaheb Wa'iz which is from his nineteenth discourse, on page 174, discussing some major sins and forbidden actions.

عورات عرس میں ہوں یا غیر عرس میں
نزدیک تربتوں کے بھی جانا حرام ہے

In other words, whether it is during Urs or non-Urs, for women to go near graves is Haraam.

بچوں کے بال قبر پہ لا کے اتارنا
صندل بھی تربتوں پہ چڑھانا حرام ہے

In other words, to take children to the Mazaar to remove their hair, and to place sandal on graves is Haraam

On page 232 of the same Majmu'a Khutbah it is mentioned that;

نذر بھی غیر خدا کی یقین شرک سنو
غیر کی نذر کا کھانا بھی حرام اے اکرام

In other words, Nazr (i.e. offerings) for other than Allah is indeed 'shirk' and to eat Nazr (from the offerings) which are done for other than Allah is (also) Haraam.

Are these couplets contrary to the Ahle Sunnat or not? In your book Barkaat ul Imdaad page 31 it is mentioned; what remedy is there for the leader of this group Isma'eel Delhvi; he writes regarding his Peer in (the book) Siraat e Mustaqeem,

روح مقدس جناب غوث الثقلین و جناب حضرت خواجہ
بہاء الدین نقشبند متوجہ حال حضرت ایشاں گردیدہ

The souls of Hazrat Ghaus us Saqalain and Hazrat Khwaja Baha'ud-deen Naqshband (رحمہما اللہ تعالیٰ) directed themselves to Hazrat's condition. It is in the same

شخص یہ کہ در طریقہ تادریہ قصد بیعت می کند البتہ او
را در جناب حضرت غوث الاعظم اعتقادے عظیم بہم می رسد
(الی قولہ) کہ خود را از زمرہ عنایان آنجناب می شمارد۔ اھ بلخند

A person intended to take Bay'at in the Qaadiri Tariqah. Indeed he had very strong faith in Hazrat Ghaus us Saqalain (until the end of the statement) that he admitted himself as being the Ghulam (slave) of him (i.e. of Ghaus Paak)

It is mentioned in the same Book,

اولیائے عظام مثل حضرت غوث الاعظم و حضرت خواجہ
بزرگ الخ

Awliyah e 'Izaam such as Ghaus e Azam رحمۃ اللہ علیہ and the esteem Hazrat Khwaja

The leader of this group in his discourse Majmu'a Zubdatun Nasaa-ih writes

اگر شخصے بڑے راحسانہ پرور کند تا گوشت او خوب شود اور اذبح کردہ و پخت
و فاتحہ حضرت غوث الاعظم رضی اللہ تعالیٰ عنہ خواندہ بخوراند خللے
نیست

There is no harm if a person raises a goat at his house so that its meat may be healthy; and if he then makes it Zibah (i.e. sacrifices it) and cooks its meat, and makes the Faateha of Ghaus e Azam رحمۃ اللہ علیہ and feeds it to the people.

Now proclaim with Imaan, does Ghaus e Azam not mean the great redresser of grievances, or does it mean something else?

As a true believer in Allah Almighty as One (I ask), is the meaning of 'Ghaus as Saqalain' not, the redresser of the grievances of the Jins and humans, or does it mean something else?

How then can this be regarded as clear ‘shirk’, i.e. polytheism! (O Deviants)! Your Imam and his entire family are saying it. If you are true to your word, then pluck the courage and bravely say that they are all Mushriks, i.e. polytheists, and those without Imaan, otherwise what is the Shariat of the Wahabis! Your private issues are very serious, or is this only specific for those outside (your group), are all the people of your house, i.e. your own, exempted?

The Ruling

The Ruling for Case 55

Rasoolullah ﷺ says,

لعن الله زوارات القبور

The curse of Allah is upon those women who excessively visit graves

This Hadith has been reported by Ahmed, Ibn Majah, and Haakim from Has-saan bin Thaabit Ansari رضي الله عنه, and Ahmed, Tirmizi and Ibn Majah reported from Abu Hurairah رضي الله عنه.

In fact, it is from Abu Dawud, Tirmizi, Nasa'i and Haakim Abdullah ibn Ab'bas رضى الله عنهما that Rasoolullah ﷺ said,

لعن الله زائرات القبور

The curse of Allah is upon those women who visit the graves

I say, but the merit of this is Da'eef, i.e. weak, even though Tirmizi has acknowledged it because Abu Saleh Baazaam is in it.

Sayyiduna Rasoolullah ﷺ said,

كنت نهيتكم عن زيارة القبور، الا فزورها

I used to forbid you from visiting the graves, Hear you!

You may now visit (the graves)

There was a difference of opinion amongst the Ulama as to whether the women are also included in the permission which was given after the forbiddance was lifted. The authentic view is that they are included in this, just as it is in Bahrur Ra'iq, but it is disallowed, i.e. disapproved for the young females, just as in the case of the Masjid; and if the aim is to revive the grief, then it is categorically Haraam.

I (Aala Hazrat) say, The women are being specifically addressed in the Hadith, and this proves that it is strongly objectionable for them to excessively visit the graves, and there is no evidence abrogating this

specification. Further, to visit the graves of near and dear ones i.e. relatives, especially in the case when the said person passed away a short while back, the grief is essentially revived in the case of females (if they visit the graves of their near ones). When visiting the Mazaars of the Awliyah, there is the risk of reviving two burning issues (i.e. enormities); either there will be a lack of respect (due to this emotion), this will be caused due to impermissible excessiveness in respect, so due to it being the cause to this setting, it is disallowed.

Hence, Ghuniya has defined it as disapproved,

يستحب زيارة القبور للرجال وتكره للنساء لما قدمناه

Visiting the graves is Mustahab (desired) for males and Makruh
(disapproved) for females

It is mentioned in the same that,

في كفاية الشعبى سئل القاضى عن جواز خروج النساء الى المقابر فقال: لا يسال عن الجواز
والفساد في مثل هذا وانما يسال عن مقدار ما يلحقها من اللعن فيه، واعلم انها كلما قصدت
الخروج كانت في لعنة الله وملائكته، واذا خرجت تحفها الشياطين من كل جانب واذا اتت القبور
يلعنها روح البيت واذا رجعت كانت في لعنة الله، ذكره في التاتار خانية

In other words, it is in Kifaayah Sha'bi and then in Tatar Khania that Imam Qadi was asked; is it permissible for females to go out to visit the cemetery. So, he said, in such matters, it is not asked as to whether it is permissible or not, (rather) you should ask, how much of curse will befall her if she goes out (for this)? Know, when she intends to leave, Allah and the Angels curse her, and when she leaves from her home, then she is surrounded by shaitaans from all sides, and when she arrives at the grave, the soul of the deceased curses her, (and) when she returns, she does so in the curse of Allah.

However, for her to present herself at the Sacred Court and at the Sacred Feet of The Beloved Rasool ﷺ is the greatest of recommended actions, which is, in fact, close to compulsory. She will not be stopped from this, and she will be educated regarding ethics and respect.

It is mentioned in Al Maslak Al Mutaqasit and then in Raddul Muhtar

هل تستحب زيارة قبره صلى الله تعالى عليه وسلم النساء الصحيح نعم بلا كراهة بشرط وطها،
كما صرح به بعض العلماء - اما على الاصح من مذهبنا وهو قول الكرخي وغيره من ان الرخصة في
زيارة القبور ثابتة للرجال والنساء جميعا فلا اشكال، واما على غيره فكذلك نقول
بالاستحباب لا اطلاق الاصحاب - والله تعالى اعلم بالصواب

Is visiting the Sacred Grave of Rasoolullah ﷺ also desirable for the females? The authentic view is that for females to present themselves at the Rauda e Anwar of Sayyid e Aalam ﷺ is also Mustahab (desirable), but (this must be done) with the conditions of respect and

moderation, just as some of the Ulama have explained, (which is) as per the correctly adopted ruling of our Madhab. Imam Karkhi etc. have stated that; with regard to visiting the graves, both the males and females are included. There is no real problem in the essence of this, and according to the other view, the Haaziri at the Rauda e Anwar for females, we still regard it as Mustahab, as the Ashaab have mentioned the ruling to be absolute.

The Ruling for Case 56

If after a child is born, he (or she) is then bathed and cleaned and taken to the Mazaar of the Awliyah, then there is an immense blessing in this. In the era of the Beloved Rasool ﷺ newborn children would be brought to the Beloved Nabi ﷺ, and today in Madina Tayyibah, they take the children to the Rauda e Anwar. Abu Nu'aim reported in Dala'il un Nubuwwah from Abdullah ibn Ab'bas رضى الله عنهما that the blessed mother of Huzoor Sayyid e Aalam ﷺ, Hazrat Amina رضى الله عنهما states, When Huzoor ﷺ was born, a cloud appeared from which the sound of horses and the flapping of the wings of birds could be heard. It took the beloved Nabi ﷺ away from me, and I heard someone announce that, 'طوفوا بجد على موالد النبيين' Take Muhammad ﷺ to the birthplaces of all the Nabis'

If the objective of removing the hair is that which has been commanded on the day of the Aqeeqah, then this is to nullify something which is inconclusive. (However) to take the child to the blessed Mazaars to do this (i.e. remove the hair for Aqeeqah) is meaningless. In fact, it should be removed at home and after that, the

child should be taken to the Mazaar, (and even if this is done), then to say this to be Haraam is to conceive some new Shariat from their own whims. If the aim of (removing the hair at the Mazaar) is that which some ignorant women do, by growing a ponytail on the head of the child in the name of some Wali, and they fix a time frame for this, and until this fixed time does not come, then no matter how many times they shave the head, they leave the pony-tail untouched, then after this time elapses they take the child to the Mazaar and remove the hair, (so if this is the objective), then this is definitely without any basis, and a Bid'at. والله تعالى اعلم

The Ruling for Case 57

To light, a lamp (or put lights) near the grave of the Awliyah Kiraam as a mark of respect, is undoubtedly permissible and commendable. The enlightened evidence for this is present in our book Kitaab At-Tawaali un Noor Fi Hukmis Sarhi Alal Quboor and in our periodical Bareeq ul Manaar Bi Shamu'il Mazaar. Imam Allama Arif Billah Abdul Ghani Nablusi قدس سره الله states in Al-Hadiqatun Nadiyah Sharha Tariqa Muhammadiyah

اذا كان موضع القبور مسجدا او على طريق او كان هناك احد جالس او كان قبر ولي من الاولياء
 او عالم من المحققين تعظيما لروحه البشرية على تراب جسده كاشراق الشمس على الارض
 اعلاما للناس انه ولي ليتبركوا به ويدعوا الله تعالى عنده فيستجاب لهم، فهو امر جائز لا يمنع
 منه والاعمال بالنيات

In other words, if in the vicinity of the grave there is a Masjid, that the light will give comfort to the worshippers (and it will also give brightness in the Masjid), or if the grave is on a road, and the travellers will benefit by its light, and the deceased will also benefit, because when the Muslims pass by it, they will be able to see it and convey Salaam, recite Faateha, and make Dua, and send Sawaab i.e. reward to the deceased; and if the one passing by is spiritually exalted, then the deceased will take his blessings, and if the spiritual excellence of the deceased is greater, then the one passing-by will attain blessings; or if some person is sitting there, (who has come for Ziyaarah, or for Esaal e Sawaab or to take blessings and benefit) then he will receive comfort due to the brightness, and if he wishes to recite the Qur'an by looking, he will be able to do so. If this Mazaar is that of any Wali or Muhaqqiq or an Aalim e Deen, and if the place is brightened as a mark of respect to his soul; whose blessed body is manifesting such a light, like the sun over the earth; so that by (brightening that area) people will know by way of this light that this is the Mazaar of a Wali, and they will take blessings from there, and they will make Dua to Allah there, so that their Dua may be accepted, then this is a permissible action. In reality, there is no objection to this, and the basis of one's actions is dependent on the intention. والله تعالى اعلم.

The Ruling for Case 58

We should desist from placing and burning Oud and Lobaan or any other thing on the actual grave, even though it may be kept in some kind of vessel i.e. tray etc.

لها فيه من التفاؤل القبيح بطوع الدخان من على القبر والعياذ بالله

Because in this, for the smoke to rise from that which is on the
grave, is an ill-omen. والعياذ بالله

It is in Sahih Muslim Shareef from Hazrat 'Amr ibn Al A's رضي الله عنه

انه قال لابنه وهو في سياق الموت، اذا انامت فلا تصحبني نائحة ولا نار - الحديث

At the time of his passing away, he said to his son;
When I die, neither should any lamenting woman,
or fire accompany me (i.e. my funeral)

It is in Sharha Mishkaat of Imam Ibn Hajr Makki

لانها من التفاؤل القبيح

Because this is an ill-omen (i.e. from the signs of ill-omens)

It is in Mirkaat Sharha Mishkaat of Imam Ibn Hajr Makki

لانها سبب التفاؤل القبيح

Because this is cause to an ill-omen

To burn this near the grave if,

- there is neither anyone expected there
- there is no one performing Zikr there
- there is no visitor present there

or if (it is not being done to benefit anyone who is soon to come, but it is just being burnt for the grave, then (if this is really the case), it is obviously not allowed i.e. disapproved, as is to be wasteful and a loss of wealth.

Through that window of Jannat which is opened into the grave of the deceased, bringing with it the sweet breeze and the heavenly flowers i.e. fragrances of Jannat, he (i.e. the one in the grave) becomes needless of the Lobaan (i.e. frankincense) of this world, and Allah Forbid, for the one who is in the opposite condition, then there is no benefit for him in this. Hence, until such time that there is no evidence of benefit from any authentic merit, it is a reason to abstain.

ولا يقاس على وضع الورد والرياحين المفروح باستحبابه في غير ما كتاب، كما اوردنا عليه نصو
صا كثيرة في كتابنا حياة الاموات في بيان سماع الاموات فان العلة فيه، كما نصوا عليه انها ما
دامت رطوبة تسبح الله تعالى فتؤنس البيت لا طيبها

And it will not be deduced from the matter of placing roses and (other) flowers on the grave, which as explained through various books is Mustahab, just as I have presented many proofs in this regard in my

book Hayat ul Amwaat Fi Bayaani Sama'il Amwaat; because there, the reasoning presented by the Ulama is that, for as long as the flowers remain fresh, they make the Tasbeeh, i.e. they glorify Allah, so by way of this, the heart of the deceased attains peace, and (the Ulama did not mention) the fragrance (of the flowers as the reason to permit burning).

However, if this is being lit for those present, or for those visitors who are soon to come, especially at the time of the Faateha or during the recitation of the Holy Qur'an, or during the Zikr e Ilaahi i.e. remembrance of Allah, then to light (the Oud etc) is better and commendable.

وقد عهد تعظيم التلاوة والذكر وتطيب مجالس المسلمين به قديما وحديثا

Indeed, from the early era until today, in honour of recitation of the Glorious Qur'an and honour of Zikr, and in order to make the gatherings of the Muslims fragrant through it, is something being passed down through the generations. One who says this to be sinful and Bid'at is merely venturing in ignorance, or he is muttering the cursed principals of Wahabism. Either way, this is insulting the pristine Shariat.

The answer to this is simply in the recitation of these two verses,

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

‘Bring forth your substantiation, if you are truthful.’

[Surah Baqarah (2), Verse 111]

قُلْ أَلَمْ يَأْذِنَ اللَّهُ لَكُمْ أَن تَقْتُلُوا

You say to them, Has Allah given you permission, or are you attributing lies to Allah? [Surah Yunus (10), Verse 59] والله تعالى اعلم

The Ruling for Case 59

To place a ‘Ghilaaf’ covering over the tombs i.e. graves of the Awliyah e Kiraam is permissible. However, it should be avoided on the graves of the common-folk. It is stated in Kashfun Noor ‘An Ashaabil Quboor which is the renowned book of Imam Allama Arif Nablusi رحمه الله and in the Uqood Al Durriyah of Imam Shaami the author of Raddul Muhtar Ala Durr al Mukhtar

في فتاوى الحجة تكراه الستور على القبور الخ ولكن نحن الآن نقول: ان كان القصد بذلك التعظيم في اعين العامة حتى لا يحتقر صاحب هذا القبر والجلب الخشوع والادب لقلوب الغافلين الزائرين، لان قلوبهم نافرة عند الحضور في التادب بين يدي اولياء الله تعالى

المدفونين في تلك القبور لها ذكرنا من حضور روحانتيهم المباركة عند قبورهم فهو امر جائز
لا ينبغي النهي عنه، لان الاعمال بالنيات ولكل امرى ما نوى

In other words, it is in Fatawa Hujjah that to place a Ghilaaf over the graves is Makruh, but we are now saying that if the objective is to inculcate the respect of the Awliyah in the sight of the common-folk, that (by this) they will not disrespect the one in the Mazaar, and so that, when the heedless come for Ziyaarah, then their hearts may be sincerely humbled in respect, otherwise they would not show the due respect to the Awliyah e Kiraam even though their blessed souls are present by their Mazaars; so with this objective, to place the Ghilaaf of the blessed Mazaar is permissible, and it should not be stopped, because the basis of the action is upon the intention, and for every person is what he intended.

I say, this exquisite discussion is deduced from the verse (of the Holy Qur'an). Almighty Allah says,

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيهِنَّ^ط
ذَلِكَ أَذْنَىٰ أَنْ يُعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

O (Beloved) Nabi, Say to your (blessed) wives, your (noble) daughters, and to the Muslim women to cover their faces with a portion of their robes. As it is the most suitable way for them to be recognised, so they

may not be mistreated (i.e. abused); And Allah is Most Forgiving, Most Merciful. [Surah Al Ahzaab (33), Verse 59]

The brazen ones used to harass the slave-girls on the streets. They would go out with their faces unveiled. In order for them to be recognised, the blessed wives and the believing women were commanded to cover their faces, so that it may be known that they are not slave-girls and none should talk to them (i.e. harass them).

We see how the common-folk treat the graves. They walk on the graves, they sit on them and talk nonsense there. I once saw two people sitting on a grave gambling.

If the Mazaars of the Awliyah e Kiraam are left like the graves of the common-folk, the same transgressions will happen with them. Hence, for the purpose of recognition, the Ghilaaf is required.

ذَلِكَ أَذَى أَنْ يُعْرِفْنَ فَلَا يُؤْذِينَ

As it is the most suitable way for them to be recognised,
so they may not be mistreated (i.e. abused) والله تعالى اعلم

The Ruling for Case 60

A Nazr e Fiqhi (i.e. jurisprudential submission or offering) is not allowed for other than Allah. Those Nazr (i.e. offerings) which are done in the lifetime or after the passing away of the Awliyah Allah is not 'Nazr e Fiqhi'. In the language of the common folk, that which is

gifted in the court of the pious ones is known as 'Nazr' i.e. an offering. (An example of this is) if the King called a sitting, and offerings (gifts) were presented (to him). Shah Rafi'ud-deen Saaheb, the brother of Maulana Shah Abdul Aziz Saaheb Muhad'dith Delhvi writes in Risaala e Nuzoor

نذریکے ایجاب مستعمل می شود نہ بر معنی شرعی سیت چہ عرف آنست
کہ آنچہ پیش بزرگان می برند نذر و نیازی گویند

Here the word Nazr is not used in the sense of a Shar'ee Nazr, because in the common language, that which is presented to the pious is called Nazr o Niyaz.

Imam Ajal Sayyidi Abdul Ghani Nablusi قدس سرہ القدری states in Hadiqa Nadiya

ومن هذا القبيل زيارة القبور والتبرك بضرائح الاولياء والصالحين والنذر لهم بتعليق ذلك
على حصول شفاء او قدوم غائب، فانه مجاز عن الصدق على الخادمين لقبورهم، كما قال
الفقهاء فيمن دفع الزكاة لفقيه وسبها قرضاً لان العبرة بالمعنى لا باللفظ

In other words, from the same category is visiting the graves and attaining blessings from the Mazaars of the Awliyah and the virtuous, and for the sake of seeking cure for the ill or on the return of a traveller, to take a vow for the Awliyah e Kiraam, for it is in fact outwardly spending it on those serving at their graves, just as the Fuqaha have said that, if a faqeer is given Zakaat and it is called a

loan, the Zakaat will be fulfilled, because the credence is given to the meaning (i.e. what is intended) and not to the word.

It is (thus) obvious that if this was a Nazr e Fiqhi then it would not have even been allowed for the living, whereas in both conditions, this accepted norm (i.e. Urf) and practice has been a manner which is accepted amongst the elders since the past.

Imam e Ajal Sayyidi Abul Hasan Noorul Millat wad-Deen Ali ibn Yusuf ibn Jareer Lakhmi Shatnufi قدس سره والعلمين who is the Imam of the science of Biographies of Hadith Narrators, Shamsud-deen Zahabi in Tabaqat ul Qur'ra and Imam e Jaleel Jalaalud-deen Suyuti in Husn ul Muhadarah referred to him as 'Imam Al Awhad' in other words the distinctive Imam.

In his distinguished book Bahjatul Asraar Shareef he reports narrations with proper and authentic merits, (wherein he says),

The First Narration

اخبرنا ابو العفاف موسى بن عثمان البقاعي بالقاهرة ٦٦٣ سنة قال اخبرنا ابي بدمشق ٦١٢ سنة
قال اخبرنا الشيخان الشيخ ابو عمرو عثمان الصريفي والشيخ ابو محمد عبد الحق الحريري
ببغداد ٥٥٩ سنة قال كنا بين يدي الشيخ محي الدين عبد القادر رضي الله تعالى عنه بدرس
يوم الاحد ثالث صفر ٥٥٥ سنة -

Abul Afaaf Musa bin Baqa'i narrated to me a narration in the city of Qaahira in 663 Hijri that, my father Arif Billah Abul Ma-ani Uthman informed me in the city of Damascus in the year 614 Hijri that two Wali e Kaamils Hazrat Abu Amr Uthman Sirifeeni and Hazrat Abu Muhammad Abdul Haq Hareemi informed me in the city of Baghdad Muqaddas in the year 559 Hijri that we were present in the court of Huzoor Sayyiduna Ghaus e Azam ﷺ on Sunday the 3rd of Safar 555 Hijri. Huzoor performed Wudu and then put on his wooden sandals. Thereafter he performed two Raka'at Namaaz. After turning Salaam, he pronounced a powerful Naa'ra (Religious Proclamation) and threw one of his sandals in the air, then he pronounced another Naa'ra and then threw the second sandal. Both disappeared from our sights. He then sat down. Due to the awe, none had the courage to ask him anything. After twenty-three days, a group of people from the West came to his court, and said, ان معنالشيوخ نذرا

We have with us a Nazr i.e. offering for Huzoor

فاستأذناه فقال خذوه منهم

So, we sought permission from Huzoor to accept the offering.

Huzoor said, accept it from them

They presented one 'mann' i.e. (a measure of weight which is approximate) forty kilograms of silk, a bale of another fabric, gold, and the wooden sandals of Huzoor, which he threw into the air that day. We said to them, from where did you get the wooden sandals?

They said it was the 3rd of Safar on a Sunday, while we were on a journey that some bandits under command of their two leaders attacked us. They robbed us of our valuables and killed some of our men, and then went into a creek to distribute the valuables (amongst themselves). We were alongside the creek,

فقلنا لو ذكرنا الشيخ عبد القادر في هذا الوقت ونذرنا له شيئاً من أموالنا ان سلينا

So we said, It is better that we remember Huzoor Ghaus e Azam at this time, and make an intention of some offering from our wealth for Huzoor if we come out of this safely.

We then remembered Huzoor (Ghaus e Paak), and then we heard the sound of two powerful Naa'ras, which caused an echo in the jungle, and we saw that the bandits were overwhelmed with fear.

We thought that some other bandits have attacked them. They then came to us saying, come and take your valuables, and see what calamity has befallen us. They took us to both their leaders.

We found them both lying dead, and on each, one wet sandal was found. The bandits returned all our belongings and they said, there is some powerful and great message in this incident.

The Second Narration

He قدس سره states,

حدثنا ابو الفتوح نصر الله بن يوسف الازجي قال اخبرنا الشيخ ابو العباس احمد بن اسعيل قال
اخبرنا الشيخ ابو محمد عبد الله بن حسين بن ابي الفضل قال كان شيخنا الشيخ محي الدين
عبد القادر رضي الله تعالى عنه يقبل النذور ويأكل منها (مخلصاً)

Abul Futooh Nasrullah bin Yusuf Azji narrated to us a narration that, Shaykh Abul Ab'bas Ahmed ibn Isma'eel informed us, that Hazrat Shaykh Abu Muhammad Abdullah ibn Husain ibn Abil Fadl informed him, that our Shaykh Huzoor Ghaus e Azam رحمته الله used to accept offerings and he would personally eat from it as well.

If this was Nazr e Fiqhi then how was it possible for Huzoor (Ghaus e Azam) who is from the grand Sadaat e Kiraam (descendants of the Beloved Nabi ﷺ) to eat from it!

The Third Narration

He قدس سره further states,

حدثنا الشريف ابو عبد الله محمد بن الخصم الحسيني قال اخبرنا ابي قال كنت مع سيدي الشيخ
محي الدين عبد القادر رضي الله تعالى عنه ورأى فقيراً مكسوراً القلب فقال له: ماشأنك، قال
مررت اليوم بالشط وسألت ملاحاً ان يحملني الى الجانب الاخر فابي وانكسر قلبي لفقرى، فلم يتم

كلام الفقير حتى دخل رجل معه صرة فيها ثلاثون دينارا نذر الشيخ فقال الشيخ لذلك الفقير:
خذ هذه الصرة واذهب بها الى السلاح واعطها له وقل له: لا ترد فقيرا ابدا وخدم الشيخ لذلك قبيصه
واعطاه للفقير فاشترى منه بعشرين دينارا

Shareef Abu Abdullah Muhammad ibn Al Khasr Al Husaini narrated to us a narration. He said that my father informed me that, I was with Huzoor Sayyiduna Ghaus e Azam رحمته الله and Huzoor رحمته الله saw a mendicant who was troubled i.e. heartbroken.

He asked, what is your condition? Today I went to the shore of the River Tigris and I asked the captain of a boat to take me to the other side (of the river). He did not agree with this. (Hence), due to my needy condition, I am heartbroken.

The Faqeer had not as yet finished what he was saying when a person came with an offering of thirty Ashrafis (gold coins) to Huzoor.

(On receiving it) Huzoor handed it over to the Faqeer and said, take this and go and give it to the captain (of the boat) and say to him, Never turn away a Faqeer again, and Huzoor removed his blessed robe and presented it to the Faqeer. It was purchased from him (by someone) for twenty Ashrafis.

The Fourth Narration

He قدس سره also states,

الشيخ بقا بن بطوكان الشيخ محي الدين عبدالقادر رضى الله تعالى عنه يشنى عليه كثير وتجله
المشائخ والعلماء وقصد بالزيارات والنذور من كل مصر

Huzoor Sayyiduna Ghaus e Azam رحمته الله used to speak highly of Hazrat Shaykh Baqa ibn Batoor رحمته الله and all the Awliyah and Ulama respected him. People from all cities came to visit him, bringing offerings (to present) to him.

The Fifth Narration

He قدس سره also states,

الشيخ منصور البطائحي رضى الله تعالى عنه من اكابر مشائخ العراق اجتمع المشائخ والعلماء على
تبعيله وقصد بالزيارات والنذور من كل جهة

Hazrat Mansoor Bata-ihī رحمته الله is from among the grand Masha'ikh of Iraq. The Awliyah and Ulama were gathered in his honour, and Muslims came from everywhere, bringing offerings to him.

The Sixth Narration

He قدس سره also states,

لم يكن لاحد من مشائخ العراق في عصر الشيخ علي بن الهيثم فتوح اكثر من فتوحه كان يندرله من كل بلد

In the era of Hazrat Ali bin Heeti عليه السلام from among the Awliyah of Iraq, the accomplishment of none was as great as his. Offerings would come to him from every city.

The Seventh Narration

He قدس سره also states,

الشيخ ابوسعيد القيلوي احد اعيان المشائخ بالعراق حضر مجلسه المشائخ والعلماء وقصد بالزيارات والندور

Hazrat Abu Sa'eed Qaylawi عليه السلام is from amongst the great Awliyah of Iraq. Ulama and Masha'ikh (and the Muslims at large) would present themselves at his court, and make offerings.

The Eighth Narration

He قدس سره also states,

اخبرنا ابوالحسن علي بن الحسن السامري قال اخبرنا ابي قال سمعت والدي رحمه الله تعالى يقول كانت نفقة شيخنا الشيخ جابر رضي الله تعالى عنه من الغيب وكان نافذ التصريف خارق

الفعل، متواتر الكشف ينذر له كثيرا وكنت عنده يوما فبرت به بقرات مع راعيها فإشارالي
 أحدهن وقال: هذه حامل بعجل احمر اغر صفته كذا وكذا، ويولد وقت كذا يوم كذا وهو نذري
 وتذبحه الفقراء يوم كذا ويأكله فلان وفلان ثم أشار إلى أخرى وقال هذه حامل بانثى ومن
 وصفها كذا وكذا تولد وقت كذا، وهي نذري يذبحها فلان رجل من الفقراء يوم كذا ويأكلها فلان
 وفلان ولكب احمر فيها نصيب، قال: فوالله لقد جرت الحال على ما وصف الشيخ

Abul Hasan ibn Hasan Saamiri informed us, that my father informed me, that he heard from his father, that he used to say, the expenses of our Shaykh Jaageer رحمته الله used to be fulfilled from the unseen, and his authority was established. His doings were miraculous. He would receive spiritual inspiration continuously.

Muslims presented offerings to him in abundance. Once I was present in his court and some cows went past with their cowherd. Hazrat gestured towards one of them and said, in the belly of this cow is a red calf, on whose forehead is a white patch; and he described it in detail. He said, it will be born on such and such day at such and such time, and it will be presented to me as an offering.

The mendicants will sacrifice it on such and such day and such and such persons will eat from it. He then pointed out a second cow and said. In its stomach is a female calf. He then described it, saying it will be born at such and such time, and it will be given as an offering to me. Such and such Faqeer will sacrifice it on such and such day, and such and such persons will eat it; even a red (i.e. brownish) dog has a

share in its flesh. My father said I swear by Allah! It happened just as the Shaykh had mentioned.

The Ninth Narration

He قدس سره also states,

اخبرنا الفقيه الصالح ابو محمد الحسن بن موسى الخالدي قال سمعت الشيخ الامام شهاب الدين السهروردي رضي الله تعالى عنه يقول: ملاحظ عني شيخنا الشيخ ضياء الدين ابو النجيب عبدالقاهر رضي الله تعالى عنه مريد ابعين الرعاية الابهيح وبرعم وكنت عنده مرة فاتاه سوادى بعجل وقال له ياسيدي هذا نذرنا لك، وانصرف الرجل فجاء العجل حتى وقف بين يدي الشيخ، فقال الشيخ لنا ان هذا العجل يقول: لي اني لست العجل الذي نذر لك بل نذرت للشيخ علي بن الهيقي وانما نذر لك اخي فلم يلبث ان جاء السوادى وييده عجل يشبه الاول فقال السودي: ياسيدي اني نذرت لك هذا العجل ونذرت الشيخ علي بن الهيقي العجل الذي اتيتك به اولاً وكان اشتبهاً عليّ واخذ الاول وانصرف

Faqih Saleh Abu Muhammad Hasan ibn Musa Khalidi informed us, that I heard Shaykh Shahabud-deen Suharwardi رحمته الله say that when our Shaykh Zia-ud-deen Abun-Najib Abdul Qaahir Suharwardi رحمته الله would place his special blessings upon any of his mureeds, he would prosper and reach great heights. I was once present with him when a villager brought a calf and said, this is an offering to your eminence from us, and he then left. The calf came and stood in front of Hazrat. He said, this calf is saying to me, I am not the calf which is your offering. I am

the offering of Shaykh Ali ibn Heeti رحمه الله and my brother is your offering. After a short while passed, the villager brought with him another calf, which looked similar to the first one, and he said, O, my master! I in fact intended this calf as an offering to you, and the calf which I initially brought I have intended offering it to Shaykh Ali ibn Heeti رحمه الله and I was confused. Saying this, he took the first calf and returned.

The Tenth Narration

He قدس سره also states,

اخبرنا ابو زيد عبد الرحمن بن سالم احمد القرشي قال سمعت الشيخ العارف ابا الفتح بن ابي
الغنائم بالاسكندرية

Abu Zaid Abdur Rahman bin Saalim Ahmed Qurashi informed us that, I heard from Hazrat Arif Billah Abul Fatah ibn Abil Ghana-im in Alexandria that a person from the people of Bata-ih came pulling a weak ox to our Shaykh Ahmed Rifa'i رحمه الله and said, O my master! The strength (i.e. livelihood) of myself and my family is through this ox. It has now become old, so make Dua that it gets stronger and blessings. Hazrat said, Go to Shaykh Uthman ibn Marzooq (Bata-ih رحمه الله) and convey my Salaam to him, and request him to make Dua for me. He took the ox and presented himself here.

He saw that Hazrat Uthman رحمه الله was seated and lions were sitting around him. He was thus afraid to approach him. He said, come forward, so he went forward, and before he could convey the message

of Hazrat Rifa'i, Sayyidi Uthman himself said, Salaams to my brother Shaykh Ahmed. Allah let him and I pass away with goodness. He then gestured to a lion and said, get up and tear into the ox. The lion sprung up and killed the ox, and then ate from it. Hazrat then said, now return, so it returned. He then gestured to another lion and said, Rise and eat from it, so it also ate from it. He then called that lion back. He then sent the third lion, and in this way, he sent many lions until they had eaten the entire ox. Just then it was seen that from the direction of Batiha, a very healthy fat ox appeared, and stood in front of Hazrat. Hazrat said to the man. Take this ox as a replacement for your ox.

He took the ox but in his heart, he said that my ox has been killed, but I fear that someone will harass me about this ox (i.e. someone else will claim it as theirs). Suddenly a person came running and kissed Hazrat's blessed hands and said,

ياسيدى نذرت لك ثورا واتيت به الى البطيحة فاستلب منى ولا ادري اين ذهب

O, my master! I had kept an ox intending it as an offering to you. I brought it with me until Batiha. There it got loose from my hand, and I do not know where it went.

He said,

قد وصل اليها هو تراة

It has reached us. Look it is in front of you.

That person fell at Hazrat's feet and kissed the sacred feet of Hazrat saying, O my master! By Allah! You have been blessed with the Ma'rifat of all things by Allah, and everything, including the animals, have been made to recognise you.

Hazrat (Uthman) said,

هذا ان الحبيب لا يخفى عن حبيبه شيئاً ومن عرف الله عز وجل عرفه كل شيء

O, person! Verily the Beloved does not conceal anything from His beloveds. Allah blesses the knowledge of all things to the one who attains the Ma'rifat of Allah.

Thereafter he said to the owner of the ox, you have a doubt in your heart concerning me, and you were saying that my ox has been killed, and Allah knows where this ox is from. What if someone comes to me recognising it, and then harasses me. On hearing this the man with the ox began to weep. He (Hazrat Uthman عليه السلام) said, did you not know that I am aware of the condition of your heart? Go! May Allah make this ox a blessing for you! He took the ox and had only just walked a few steps, then he thought, what if a lion attacks me or my ox! Hazrat said, Are you afraid of lions? He said, yes I am. From amongst the lions which were present near him, he commanded one of them saying, take him and his ox safely to their destination.

The lion got up and accompanied him and it warded away other lions etc from him. It would sometimes walk to his right, and sometimes to his left, and at times behind him until he reached a place of safety. There, he mentioned this incident to Hazrat Ahmed Rifa'i رحمته الله. Hazrat wept (on hearing this incident) and said, it is difficult for another like Ibn Marzooq to be born after him. Almighty Allah gave immense blessings in that ox, so much so, that the person became very wealthy. Imam Arif Billah Sayyidi Abul Wahab Sha'raani رحمته الله states in the distinguished book Tabaqat Al Kubra regarding Hazrat Sayyidi Abul Mawahib Muhammad Shaazili رحمته الله

وكان رضى الله تعالى عنه يقول: رايت النبى صلى الله تعالى عليه وسلم فقال: اذا كان لك حاجة واردت قضاءها فانزل نفيسة الطاهرة ولو فلسافان حاجتك تقضى

In other words, Hazrat رحمته الله used to say, I saw the Beloved Rasool صلى الله تعالى عليه وسلم. Huzoor رحمته الله said (to me) if you have any need, and you wish for it to be fulfilled, then make the Niyyat of an offering for Sayyidah Taahira Sayyida Nafisa رضى الله عنهما even though it may be just one cent, (and) your need will be fulfilled.

These are the offerings intended for the Awliyah, and from this alone it has become apparent, that to include the Nazr meant for the Awliyah in the category of ما اهل به لغير الله is futile i.e. baseless. If this were the case, then why would the Awliyah e Deen have accepted these offerings, and eat and feed from it!

In fact, *ما اهل به لغیر اللہ* refers to that animal which was slaughtered by invoking a name other than Allah at the time when the Takbeer should be proclaimed.

Now take heed to the statements of the elders of Isma'eel Delhvi, who are the forefathers of the leader of this sect;

1. Janaab Shah Waliyullah Saaheb Muhad'dith Delhvi is the paternal grandfather of Molvi Isma'eel Delhvi, and his grand Ustadh and his great grand spiritual master. Discussing the condition of his father he (Shah Waliyullah) says,

حضرت ایشاں در قصبہ ڈاسنہ زیارت مخدوم آلہ دیارفت بودند شب
ہنگام بود در آن محل فرمودند مخدوم ضیافت مائی کنند و می گویند چیزے
خورده روید توقف کردند تا آنکہ اثر مردم منقطع شد و ملال بریاریاں غالب
آمد آنگاہ زنی بیامد طبق برنج و شیرینی بر سر و گفت نذر کرده بودم کہ اگر زوج
من بیاید ہماں ساعت این طعام پختہ بہ نشیندگان در گاہ مخدوم آلہ دیا
رسانم دریں وقت آمد ایضاً نذر کردم

Hazrat (i.e. his father Shah Abdur Raheem) went to the town of Daasna for the Ziyaarat of Hazrat Makhdoom Aalah Diya. It was night time. At that time he said that Makhdoom has given us an invitation, and said that we should eat before we leave. He waited for the invite (i.e. food) to the extent that due to the night passing, people also had left. Those present became despondent.

Suddenly a woman appeared with a sweet dish. She said I have taken a vow, i.e. I intended that when my husband returns home, I will cook something and distribute it to the Faqeers present at the court of Hazrat Makhdoom Aalah Diya.

I was hoping that Allah may make it such that there are some people in the Dargah at this part of the night (i.e. early part of the morning), so that they may partake in the meal and my (Nazr) offering may be accepted.

2. It is mentioned in the same

حضرت ایشاں می فرمودند کہ فرہاد بیگ را مشکل پیش افتاد نذر کرد کہ
بارِ خدا یا کہ اگر این مشکل بسر آید این قدر مبلغ بحضرت ایشاں ہدیہ دہم آں
مشکل من دفع شد آں نذر از حنا طر او برقت بعد چندے اسپ او بیمار
شد و نزدیک ہلال رسید بر سبب این امر مشرف شدم بدست یکے
از حنا دمان گفت فرستادم کہ این بیماری اسپ عدم و فائے نذر ست اگر
اسپ خود رانی خواہی نذرے را کہ در فلاں محل التزام نمودہ بفراستاد دے نام
شد و آں نذر فرستاد ہماں ساعت اسپ او شفا یافت

Hazrat (i.e. his father Shah Abdur Raheem) stated that Farhaad Beg was facing some difficulty, so he made a vow i.e. he intended that, O Allah! If this difficulty is alleviated, then I will give a certain amount

(of money) as a gift in the court of Hazrat Ishaan. His difficulty was alleviated, but the Nazr slipped his mind.

After this, some of his horses became ill and were close to dying. When I heard about this, I sent a message to him via one of the servants, that if you want the horses to survive, then immediately fulfil the intended vow, which you had intended at such and such place, and at such and such time. It is because of not fulfilling this Nazr, that these horses have become ill. He deeply regretted this, and sent the Nazr immediately, so his horses immediately recovered.

Hazrat Shah Maulana Abdul Aziz Muhad'dith Delhvi states in his Tohfa Ithna Ashariyyah as follows;

حضرت امیر و ذریہ طاہرہ اور اتمام امت بر مشال پیران و
مرشداں می پرستند و امور تکوینیہ را بایشان وابستہ می دانند و فاتحہ و درود
صدقات و نذر بنام ایشان رائج و معمول گردیدہ چنانچہ با جمیع اولیاء اللہ
ہمیں معاملہ است فاتحہ و درود و نذر و عرس و مجلس۔

Hazrat Amir (Ali (کرم اللہ وجہہ) and all his descendants are regarded as Peers and Murshids of the entire Ummah, and in intuitive actions, such as Faateha, Durood, Sadaqaat and Nazr o Niyaz which is through their name, is popular. Hence, this is the situation with all the Awliyah e Kiraam, that on their names, through Nazr o Niyaz, Faateha and Durood, Urs and Majalis are commemorated.

Grand and Eminent Benefits

Muslims should observe what grand and beautiful Wahabism crushing benefits are found in these three statements of the two Shah Saabs. And All Praise is for Allah.

1. The Awliyah are aware of those who visit their Mazaars.
2. They speak to their visitors, because when Shah Waliyullah Saaheb's father Abdur Raheem Saaheb visited the Mazaar of Hazrat Makhdoom Ilaah Diya, then Hazrat invited him (for a meal) from his Mazaar Shareef, and said that he should eat something before leaving.
3. After passing away the Awliyah e Kiraam are informed of unseen matters, because Hazrat Makhdoom Ilaah Diya knew that a lady had intended an offering on the return of her husband, and (he knew) that today her husband will return, and at that particular time the lady will bring rice and sweet dishes she intended as an offering to me.
4. Permissibility of Nazr to the Awliyah.
5. At the time of difficulty to intend a Nazr of the Awliyah in order to alleviate a difficulty.
6. If a Nazr is intended and not fulfilled then calamity befalls them, even if one forgot to fulfil it.

7. Once that Nazr is fulfilled the calamity immediately vanishes, because Farhaad Beg had intended a Nazr for the father of Shah Waliyullah Saaheb but then he did not remember it, and his horses came close to dying. Shah Saaheb came to know that the calamity befalling him was because he had not fulfilled a Nazr he intended for him, so he sent a message to him that if he wished to save the horse he should fulfil the Nazr, and when he fulfilled the Nazr, the horses immediately became healthy.
8. The (permissibility) of the customary Faateha.
9. The (permissibility) of the Urs of the Awliyah.
10. Above all that, these five weighty things (which they) regard as Peer Parasti i.e. worshipping Peers (Allah forbid)
11. Servitude of Maula Ali and the A-imma Athaar.
12. The consensus of all those of the past regarding this servitude.
13. For victory, failure, health, wealth, having children, attaining one's wishes, and other intuitive matters which are similar to this, to be connected to Maula Ali, the A-imma e Athaar and the Awliyah e Kiraam.
14. The consensus of the predecessors of the Ummah regarding these being interconnected.

These seven were in the works of the elder Shah Saab, and this challenging commission is in the work of the small Shah Saab. Now, compare what Isma'eel Delhvi mentions in Taqwiyatul Imaan and what is mentioned in Izaahul Haq, and what Gangohi Saaheb says in Barahin e Qaatia etc. and all the corrupt views of the Wahabis, to these fourteen points, and you will observe (according to them) both Shah Saahebs (Allah Forbid) are notorious and staunch mushriks i.e. polytheists and those spreading polytheism, but to label them mushrik is not so easy, as with it comes this overwhelming point that, Isma'eel Delhvi, Gangohi and Thanvi and all the Wahabis are Mushrik and kaafir and irreligious, because (according to them) Isma'eel Delhvi is the servant of these two Mushriks, their student, their mureed, the one singing their praises, and one who regards them as Imams and Wali etc.

And Gangohi and Thanvi and all the Wahabis and according to the Tafwiyatul Imaan (instead of Taqwiyatul Imaan Aala Hazrat said Tafwiyatul Imaan i.e. Imaan damaging) way, those two (Shah Saahebs) are Mushrik and according to the Qur'ani (i.e. Ahle Qur'an Wahabi) way, they are deviants, so those who regard deviants as such; and he who regards them as such, is himself a mushrik, kaafir, and deviant. And All Praise is due to Allah, does any Wahabi, Gangohi, Thanvi, Delhvi, Amritsari, Bengali or Bhopali (this is referring to the leaders of the deviants as they are known due to connection to the cities they come from) etc. have an answer to this?

Otherwise as of today,

وَقِفُّهُمْ إِنَّهُمْ مَسْئُورُونَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنْصَرُونَ ﴿٢٥﴾ بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾

Hold them back, they are to be interrogated. What happened to you, why do you not help one another? In fact, today they have all conceded (in disgrace) [Surah As-Saffat (37), Verses 24-26]

The apparent will be unveiled, for this, is how the torment is;

وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

And indeed the torment of the hereafter is severely intense.

If only they realised. [Surah Az-Zumar (39), Verse 26]

From this, it has become evident that the stanzas in the compilation are not in accordance with the Ahle Sunnat, and that text of Barkaat ul Imdaad are connected to seeking assistance. واللہ تعالیٰ اعلم

Case 61

It is the Hadith of Huzoor e Aqdas ﷺ that by sitting in a virtuous gathering one finds the virtuous path, and by sitting in a malicious gathering one finds a malicious path. Zaid says that this is not so as companionship does not do anything. The final result is dependent on Taqdeer (Destiny).

(I replied) Why then does The Beloved Rasool ﷺ say the following about sitting in virtues gatherings,

لباب الاخبار قال النبي صلى الله تعالى عليه وسلم لابن مسعود رضى الله تعالى عنه يا ابن مسعود جلوسك في حلقة العلم لاتبس قلبا ولا تكتب حرفا خير لك من اعتاق الف رقبة ونظرك الى وجهه العالم خير لك من اعطاء الف فرس في سبيل الله، وسلامك على العالم خير لك من عبادة الف سنة

In other words, the exalted Nabi ﷺ said to Ibn Mas'ud, O Ibn Mas'ud! Your sitting in a virtuous gathering, without you, even holding a pen or writing any letter is better for you, compared to freeing one thousand slaves; and for you to look at the face of an Aalim, is better for you compared to giving a thousand horses in the way of Allah, and for you to convey Salaam to an Aalim, is better for you compared to a thousand years of Ibaadat (worship).

So Mia! Did how abundant Allah's Grace is, upon on who sits in a virtuous gathering?

Almighty Allah says,

وَمَا يُنْسِيكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

And if shaitaan causes you to forget, then after you remember, sit not with the unjust. [Surah Al-An'aam (6), Verse 68]

Huzoor, the fifth Hadith on page 14 of one of your book Izaalatul 'Aar it is said,

اياك وقرين السوء فانك به

Flee from an evil companion, for you will become notorious due to him [Reported by Ibn Asaakir from Anas bin Maalik رضي الله عنه]

The Ruling

Zaid is simply ignorant and is possibly insane. The effects of the companionship which one keeps is also Taqdeer. Honey is beneficial and poison is harmful. According to every sane person, it is the same thing, and according to every Muslim, this is Taqdeer as well. That verse of the Holy Qur'an which has been mentioned in the query is sufficient to forbid keeping evil company and to prove the virtue in keeping good companionship. The word of Allah is sufficient which Nabi e Akram ﷺ reported from His ﷻ Creator;

هم القوم لا يشقى بهم جليسهم

He says Those who sit in the gatherings of Zikr of Allah and His Rasool ﷺ are such, that even the one who sits with them is not deprived.

And the combination of both is that comprehensive Hadith of Sahih Bukhari which is reported from Abu Musa Asha'ari رضي الله عنه that Rasoolullah ﷺ says,

مثل الجليس الصالح والجلس السؤ كمثل صاحب البسك وكيرا الحداد لايعدمك من
صاحب البسك اما ان تشتريه او تجدر يجه، وكيرا لحداد يحرق بيتك او ثوبك او تجد منه
رائحة خبيثة

The example of a good companion and a bad companion is like that of the seller of musk and the one who blows the bellow of the blacksmith. As for the seller of musk; he will either grant some of it to you, or you may buy some from him, or at least you will enjoy the pleasant fragrance from him. As for the one who blows the bellow of the blacksmith, then either he will mess your house or burn your clothing, and if nothing else, it will leave an unpleasant smell.

There are many and sufficient Ahadith in this regard, and the narration from Lubaab ul Akhbaar is not Sahih بل لوائح الوضع لائحة عليه

However, if what is meant is that Taqdeer is the real thing, and companionship cannot cause any effect contrary to Taqdeer, then in its context, it is correct, but to reject the effect of keeping companionship is serious ignorance, just as it has been explained in the example of honey and poison.

ولا خبرة للعوام ببسلك الامام ابى الحسن الاشعري في هذا حتى يحبل عليه مع انه ايضا خلاف
الصواب، كمانص عليه لائمة الاصحاب رضى الله تعالى عن الجميع والله تعالى اعلم

Case 62

Huzoor e Aqdas ﷺ says that indeed Almighty Allah created me from His Noor, and from my Noor (Light) He created the entire universe. Zaid asked, how big is that Noor e Muhammadi i.e. Light of the Muhammad ﷺ? This humble servant replied that what doubt is there that if you light a single lamp, and after that, if you light hundreds of thousands and millions of lamps (from it), its light will never become less. Similarly, the light of Noor e Muhammadi ﷺ never becomes less.

The Ruling

Zaid's objection is an ignorant i.e. a foolish one, and the answer given by the one querying this case سلمه الله تعالى is scholarly i.e. full of knowledge. والله تعالى اعلم.

Case 63

It is in the Hadith Shareef that a man is buried in the ground i.e. on that part of the earth, from where the sand was taken for his birth. Zaid is asking, How is this possible that a person consummates in the dark night, and none knows when the child has really been conceived, so how is it possible that the sand can reach the stomach of the mother and enter the womb at that time?

This humble servant said, Mial! Does Almighty Allah not have this Divine Power to have the sand picked by the Angels from the earth in that moment and enter it into the womb!

آدم سروتن آب و گل داشت کو حکم بملک جان و دل داشت

In other words, The blessed physical body of Hazrat Adam عليه السلام was made from water and sand, And By Allah's Command, The Angels entered into it the soul.

The Ruling

Almighty Allah says,

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

We have created you from the earth itself, and to it, We will return you, and from it, We will raise you once again. [Surah Taa-Haa (20), Verse 55]

Abu Nu'aim reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said,

ما من مولود الا وقد ذر عليه من تراب حفرة

No child is born without the sand of his grave being sprinkled on it

It is in Kitaab ul Mutaaffaq wal Muftaraq as reported from Abdullah ibn Mas'ud رضي الله عنه that Huzoor e Aqdas عليه السلام said,

ما من مولود الا وفي سرائره من تربته التي خلق منها حتى يدفن فيها وانا وابوبكر وعمر خلقنا من
تربة واحدة فيها ندفن

In the navel of every newborn is the sand from his grave, from which he has been created, and it is in that which he is buried, and Me, Abu Bakr and Umar have been created from one sand, and we will be laid to rest in the same.

Imam Tirmizi Haakim Arif quotes in Tirmizi as reported from Hazrat Abdullah ibn Mas'ud رضي الله عنه that the Angel which is appointed over the womb of the woman when she conceives, takes the Nutfah i.e. drop of semen from the womb and keeps it on his palm and says, O my Rabb! Will it be made i.e. created or not.

If the answer is negative, then the Ruh i.e. the soul is not put into it, and it becomes blood and is miscarried from the womb, and if the answer is positive, the Angel asks, O my Rabb! What is his sustenance (i.e. How much is his sustenance), where on the earth will he travel, what will his age be and what are the things which he will do? It is commanded, Observe all of it in Lauh e Mahfuz, i.e. in the Protected Tablet, and you will find in it the detailed condition of this Nutfah.

وياخذ التراب الذي يدفن في بقعته وتعجن به نطفته نذالك قوله تعالى منها خلقنكم وفيها نعيدكم

The Angel takes the sand from where he is to be buried, and mixes it with the Nutfah and kneads it, this is (what is meant by) the command of The Almighty that, We have created you from the earth itself, and to it, We will return you.

It is reported from Abdullah ibn Humaid and Ibn Munzir 'Ata-i Kurasani

ان البلك ينطلق فيأخذ من تراب البكان الذي يدفن فيه فيذر رة على النطفة فيخلق من التراب
ومن النطفة وذاك قوله تعالى: منها خلقنكم وفيها نعيدكم

The Angel goes and brings (back) the sand from where he will be buried, and sprinkles it over the Nutfah, then man is created from that sand and that drop (of semen), and this is (what is meant by) that command of The Almighty, We have created you from the earth itself, and to it We will return you.

Dinawari quoted in Kitaabul Majalisah from Hilaal bin Yas-saf that

ما من مولود يولد الا وفي سرة من تربة الارض التي يموت فيها

No child is born without having that sand in his navel,
from the earth in which he will die

I (Aala Hazrat) say, If this is proven, then it means that the Nutfah is kneaded with the sand of the grave, and when the figure (of the child) is made, then some of the sand from where he will die is placed where the navel is, but it has already passed from a Hadith e Marfu' that in the navel as well, is a portion of that same sand, from where he will be buried. Hence, it is evident that in this narration (as well) death means burial. And Allah Knows Best.

Zaid is an ignorant person, and over and above that, he is either foolish or holds incorrect beliefs, and is brazen in this regard. In brightness or darkness, the work of the entire universe is done by the Angels. What need do they have for this brightness! When the Nutfah is embedded in the womb and when it is closed to the extent that an applicator cannot even enter, then who moulds the figure of the child at that time? Who places these very fine blood vessels, pores and (its) fine hairs in it? By the command of Almighty Allah, it is the Angel who does all this, just as Huzoor e Aqdas ﷺ said in the Ahadith which I have quoted in my book Al Amn Wal Ula. Even if it is daytime i.e. bright, then which light is entering into the womb?

No matter how dark night it may be, wherein you cannot even see your own hand, but in the midst of a thousand people, one person's soul is removed i.e. he dies, so who removes that soul? It is the Angel who does this.

قُلْ يَتَوَفُّكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ

Say you, It is the Angel of death which causes you to die,
who is appointed over you. [Surah As-Sajdah (32), Verse 11]

Is it you that is unaware of the time when the Nutfah is conceived or is the Angel also unaware? Just as it is regarding the time of death. In brief, addressing such ignorant people is of no benefit.

He should simply be explained that, do not give any place to your useless understanding when it comes to the commands of the Qur'an and Hadith, because this is the huge gate to deviance and irreligiousness. والله تعالى اعلم

Case 64

There is a Sunni Muslim who was committing adultery with a non-Muslim woman, and two children were born of this adultery. After that, the woman accepted Islam and a further three children were born.

Afterwards, the man died and the woman then became a Christian and is now committing adultery with a Hindu man, and she lives like a wife in his house day and night, and the children of the Muslim man also live in the same house with their mother, and she eats Haraam meat slaughtered by non-Muslims, and together with their mother, the children are also eating Haraam meat.

The oldest son is somewhat acquainted with Islam, so he is not with the mother, and the daughter who is ten years old, and the other boys are small, and they all live with their mother, i.e. all except the eldest.

Now, what is the rule of the Shariat concerning these children, and if any of these children die in this situation, what is the ruling with regards to Janaazah Salaah etc.?

The Ruling

There is no narration regarding this. Allama Shahabud-deen Shalabi is of the opinion that the child of a non-Muslim female born from adultery with a Muslim, will not be regarded as Muslim because the lineage is non-existent due to adultery.

[In this regard, it must be noted that in the Ruling to Case 16 which has passed earlier it has been mentioned, if the child has not reached the age of puberty and the mother is a non-Muslim, then the child is not a Muslim. This was in accordance with the research of Imam Shalabi, and on the research of Allama Shaami, he will still be regarded a Muslim, and according to this humble servant, it is this which seems stronger, hence this should be added in The Ruling to number 16, that if he reached the age of puberty and then himself committed kufr, then he is not a Muslim].

I (Aala Hazrat) say in this regard that, in that city i.e. place where there has never been Islamic Rule, those children who were born while the woman was a Muslim, and then later she became a Murtad i.e. an

apostate on her own accord, will also be regarded as apostate, until they themselves do not reach the age of understanding and accept Islam themselves and اذلاپ ولا دار. The research of Imam Shaami is this, that the children of a Muslim, even though they are born of adultery, they will be regarded Muslim, because to marry the daughter from adultery is Haraam, and one cannot give his Zakaat to his child born of adultery, and testimony on his behalf is not valid, فان الحقائق لامرولها. So when the ruling of the Shariah accepts this, then the same is regarding the subordination of Islam, and Imam Subki Shafa'i and Qazi ul Quz-zat Hambali have given the decree according to this. I say, this is indeed a very strong (argument), and all those children are Muslim, and whichever one amongst them dies, his Janaazah Namaaz will be performed, unless after reaching the age of understanding, he himself does not commit kufr, and now i.e. currently the apostasy of their mother will not harm i.e. hinder them, because due to the father dying on Islam, their Islam is firmly established just as it is clearly in mention in Durr e Mukhtar والله تعالى اعلم۔ لتناهي التبعية ببول احدهما مسلما

Case 65-66

65 The daughter of an Ahle Kitaab Christian made Nikah to a Sunni Muslim, with the condition that he will remain on Deen e Muhammadi i.e. Islam and she will remain on Christianity. What is the ruling regarding performing the Nikah in this situation, in this time, and if the Ahle Kitaab is adherent to the Muslim Empire after it being Darul Harb, and those who are non-adherent; in both cases, with which conditions will the Nikah be performed?

66 Can the daughter of a Sunni Muslim enter into Nikah with an Ahle Kitaab Christian in the case he remains a Christian and she remains on Deen e Muhammadi?

The Ruling

La ilaaha il'l-Allah. The Nikah of a Muslim female cannot be performed with a Christian or any unbeliever. If performed, it is entirely adultery. Almighty Allah says,

لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ

Neither are they (Muslim Women) Halaal for them (Unbelievers), and nor are they (unbelievers) Halaal for them (Muslim Women).

[Surah Al-Mumtahinah (60), Verse 11]

In other words, neither are Muslim women Halaal upon non-Muslim men nor are non-Muslim men Halaal for Muslim women. If a Christian is obedient to Islam in a Muslim Ruled Country (Sultanat e Islami), Nikah with her is Makruh e Tanzeehi, otherwise Makruh e Tahreemi and close to Haraam, and this too in that case when she is really a Christian (Nasrani), and she is not in the condition of atheism and Naichariyat, just as a Naichari who calls himself a Muslim is not a Muslim.

It is in Durr e Mukhtar

صح نكاح كتابية وان كراه تنزيها مؤمنة بنبي مرسل مقرة بكتاب وان اعتقدوا باليسوع الهها

In other words, Nikah with a Kitabiyah female is valid, even though Makruh e Tanzeehi, on condition that the particular woman has Imaan one of the Nabis' who was sent down, and she acknowledges one of the Books revealed by Allah, even though generally the Christians believe in Esa عليه السلام as the Almighty.

It is in Fathul Qadeer

وتكره الكتابية الحربية اجباً

In other words, Nikah with that Kitabiyah who does not live in a Muslim Ruled Country obeying Islam is Makruh and disallowed according to consensus.

It is in Raddul Muhtar

اطلاقهم الكراهة في الحربية يفيد انها تحريرية

The fact that the great Ulama disapprove regarding such a Kitabiyah, proves that this disapproval is Tahreemi and close to Haraam. والله تعالى اعلم

Translator's Note: It must be noted that the Jews and Christians of today are not really Ahle Kitaab but are open unbelievers and Nikah with them is disallowed.

Case 67

If a person marries the wife of his paternal uncle or maternal uncle after each of their deaths, is this Nikah valid or not?

The Ruling

It is valid, on condition that there is no hindering factor such as fosterage etc. Almighty Allah says,

وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ

And with the exception of them (those whom the Qur'an forbade you to marry), those that remain, are Halaal upon you. [Surah An-Nisa (4), Verse 24] والله تعالى اعلم

Case 68

If Zaid marries his brother in laws daughter, who is born from the womb of another woman and is not the real daughter of his sister, but she is the daughter of another wife of his sister's husband, is this Nikah permissible or not?

The Ruling

It is permissible if there is no hindering i.e. invalidating factor. والله تعالى اعلم

Case 69

To look at the body of a strange male below the navel causes the Wudu to break. Now, in this country Africa, there are men of the wild, and they know nothing of wearing clothes (properly), and they only keep a little piece of cloth to cover their frontal private parts, and the rest of their bodies are naked, so if such persons cross in front of a person in Namaaz, and his naked body is seen, then does the Wudu of the Namaazi break or not? These people do not know Deen e Islam and are unbelievers, and they are always moving around.

The Ruling

Seeing your own Satr i.e. the area that requires covering, or that of someone else, in actual fact does not break the Wudu. This issue is wrongly famous amongst the common-folk. However, to look at the Satr of others with intent is Haraam, and it is Haraam to a greater extent in Namaaz. If he intentionally looks, the Namaaz is Makruh, and if one's sight fell upon it perchance, and he turned your sight away or closed your eyes, then there is no harm. It has been mentioned in the Hadith,

النظرة الاولى لك والثانية عليك

In other words, the first glance that is placed unintentionally is for you. In other words, there is no accountability for it, and the second look, in other words, to look again intentionally, or to keep the first

glance fixed without turning the face or shutting the eyes, then for this you are in contempt i.e. accountable. والله تعالى اعلم

Case 70

Some people say that to eat the Zabiha i.e. animal sacrificed by the Ahle Kitaab i.e. people of the Book, is permissible, so in this time, be the Ahle Kitaab Nasara i.e. Christians or Yahud i.e. Jews, is it Haraam or not to eat that which is slaughtered by them?

The Ruling

The Nasarahrhs do not make Zibah i.e. slaughter. They strangulate the animal or strike it with a stick on the head, or they stab the knife into the throat from one side, just as it is well-known, so the animal killed by them is absolutely Haraam.

However, the Jews do Zibah i.e. the slaughter, but still, their Zabiha should not be eaten without need and one must abstain from it, especially since the Nasara say The Masih (عيسى السلام) to be the son of the Almighty. If these people even do the Zibah correctly, according to one Jama'at of Ulama, their Zabiha is still regarded absolutely Haraam, and it has been said that the Fatawa i.e. the Decree is in accordance with this.

If the person is an atheist Naichari, then there is a consensus that his Zabiha is Haraam and regarded carrion, even though he may call himself Muslim, and not a Christian and Jew, because merely the name is insufficient.

It is in Raddul Muhtar and Durr e Mukhtar in the chapter on marrying non-Muslims, and in Bahrur Raa'iq and in Fatawa Al-Waajiyah;

النصراني لا ذبيحة له ، وانما ياكل ذبيحة المسلم او يخنق

In other words, there is no Zabiha for the Nasrani. He eats the Zabiha of Muslims or strangulates (the animal)

It is in Fathul Qadeer

الاولى ان لا ياكل ذبيحتهم الا للضرورة

In other words, it is more virtuous i.e. preferred not to eat their Zabiha except in a state of compulsion.

It is in Majma'ul Anhur

في المستصفى قالو: الحل اذا لم يعتقد المسيح الها، اما اذا اعتقده فلا - انتهى - وفي مبسوط شيخ الاسلام يجب ان لا ياكلوا ذبائح اهل الكتاب اذا اعتقدوا ان المسيح الها ولا يتزوجوا نساءهم، قيل وعليه الفتوى لكن بالنظر الى الدليل ينبغي ان يجوزوا الاولى ان لا يفعل الا للضرورة، كباقي الفتح والنصارى في زماننا يصرحون بالابنية وعدم الضرورة متحقق والاحتياط واجب، لان في حل ذبيحتهم اختلاف العلماء كما بينا فلاخذ بجانب الحرمة اولى عند عدم الضرورة - والله تعالى اعلم

It is in Mustasfa that the Masha'ikh have said that the Zabiha of a Christian and Nikah with a Christian woman is only allowed when she does not accept the Masih as Allah, otherwise Zabiha and Nikah are both Haraam.

It is in the Mabsoot of Imam Shaykh ul Islam that, when the Christian regards the Masih as Allah, then it is compulsory not to eat that which he makes Zibah, nor should such a woman be married. It has been said that the Fatwa is in accordance with this, but after looking at evidence which is appropriate. However, it is best not to have it without need, just as it has been mentioned in Fathul Qadeer, and in our era, the Christians openly regard him as the son of Almighty, and there is no need at all (to eat their Zabiha), and to abstain is compulsory because there is a difference of opinion amongst the Ulama as to whether their Zabiha is Halaal, just as we have already explained, so where there is no compulsion, even now it should be regarded as being Haraam. والله تعالى اعلم

Case 71

If a person makes Nikah to i.e. marries a woman who is a domestic, in the church of Christians, and then according to the Islamic manner, again he made Nikah, and that woman goes to her church to pray according to Christianity. Now, if that lady dies, what is the ruling regarding her funeral rites?

The Ruling

Just this; that she made Nikah i.e. she married a Muslim will not make her a Muslim, and that she may be regarded an apostate, but rather she is still a Christian. She should be handed over to her Christian relatives, so that they may bury her.

It is in Hidayah

اذا مات الكافر وله ولي مسلم يغسل غسل الشوب النجس ويلف في خرخته وتحفر حفيرة من غير
مواعاة سنة التكفين والحد ولا يرصغ فيها بل يلتقى

When an unbeliever dies, and any Muslim is their relative, then without any regard of the Sunnah, they should bathe him, like impure clothing is washed, and he (or she) should be wrapped in a canopy and thrown into a narrow grave. They should not be lowered gently but put in from the top.

It is in Fathul Qadeer

حواب المسألة مقيد بما اذا لم يكن قريب كافر فان كان خلى بينه وبينهم هذا اذا لم يكن كفرا
والعياذ بالله بارتداد فان كان تحفر له ويلقى فيها كالكلب ولا يدفع الى من انتقل الى دينهم صرح
به في غير موضع - والله تعالى اعلم

Case 72

There is a Sunni Muslim, and he apparently drinks alcohol, and he eats Haraam meat which is from the Zabiha of a Nasara i.e. Christian or (other) unbelievers, and yet he is one who believes in the Kalima.

What is the ruling about eating an animal slaughtered by the hand of such a person, and his Janaazah etc. if he dies?

The Ruling

When he is a Muslim, the animal slaughtered by his hand is permissible because, in Zibah, even Islam is not a condition, Millat e Samaawiyah i.e. properly adhering to one of the Past Religions (i.e. of the people of the book) is sufficient, and to perform Namaaz over his Janaazah is Fard, just as it has already been mentioned in the ruling to Case 3. والله تعالى اعلم

Case 73

If an unbeliever brought Imaan i.e. accepted Islam, and because of being of senior age, he did not have the circumcision done.

Now, if such a person makes Zibah (slaughters an animal according to Islamic manner) and makes Nikah to a woman, is it permissible to eat his Zabiha and to perform his Nikah or not?

Zaid says that until such time that he is not circumcised, his Nikah and Zabiha is not valid.

The Ruling

The ruling regarding his Zabiha is present in the Ruling on Case 38, and his Nikah is also valid. It has been mentioned here also that if he became a Muslim at a young age, and he is unable to perform the circumcision himself, and if there is a woman who knows how to do the circumcision and she married him, then after Nikah she may perform his circumcision.

From this, it is evident that Nikah without having being circumcised is permissible. والله تعالى اعلم

Case 74

What if a Haraam creature like a rat, cat, dog or pig etc dies in hot or cold oil or ghee, or if (their) Jhoota (leftovers) falls inside, then how will that ghee or oil be purified, and will it be allowed to eat it or not?

The Ruling

If the ghee is thin i.e. liquid then the method of purifying it has been explained in the Ruling in Case 5, and if the ghee is solidified then from the place where the creature touched or where its mouth touched, a little ghee should be scraped out and thrown away, and the remainder is regarded Paak i.e. pure. Ahmed, Abu Dawud, Abu

Hurairah and Daarmi report from Abdullah ibn Ab'bas رضى الله عنهما that Rasoolullah ﷺ said,

إذا وقعت الفارغة في السمن فإن كان جامداً فالتقوها وما حولها

If a rat falls into solidified ghee then the rat and the ghee around the rat should be removed and thrown away i.e. discarded. والله تعالى أعلم

Case 75

If a person has sufficient means to travel, and he has the capability to take his wife and his son for Hajj, then, in this case, is it Waajib i.e. compulsory or not for him to take his son for Hajj e Baitullah or not? And if he does not take him to perform Hajj what is the ruling on him?

The Ruling

If Hajj is not Fard on the wife and the son because of (the son) being na-baaligh and (the wife) not having sufficient funds, then it is obvious that to have them perform Hajj is not Waajib in the real sense.

If Hajj is Fard on them, then it is only Waajib and necessary upon him, to command (i.e. advice) them to perform Hajj, and he should not allow them to delay the Hajj without a valid reason of Shariah. If they are lazy in this regard, then they should be cautioned i.e. reminded firmly.

Almighty Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

O, Believers! Save own yourselves and your household from the fire (of hell), the fuel of which is men and stones; strictly unforgiving Angels are appointed over it, who deny not the command of Allah, And they do only that which He Commands. [Surah At-Tahreem (66), Verse 6]

Rasoolullah ﷺ says,

كلكم راع وكلكم مسؤول عن رعيته

Each one of you is responsible for his dependents, and each of you will be questioned about his dependents.

But it is not Waajib upon him at all to give them his money to do Hajj with. Even if he does not give a single cent, he is not in contempt. However, if he does this, it is a means of great reward for him. والله تعالى اعلم

Case 76

Is it fine to take your wife or daughter with you for Hajj e Baitullah? Zaid says it is better if you do not take your wife or daughter with you for Hajj, because a woman is not able to guard herself on a journey. What is the ruling in this regard?

The Ruling

Zaid is wrong. Those who are cautious and careful in their homes, Almighty Allah keeps them safe in the wilderness, in the seas and in crowds; and experience is a testimony to this, and those who themselves are careless, then Almighty Allah is free from need of the entire universe.

Rasoolullah ﷺ says,

من استعفف اعفاه الله ومن استكفى كفاه الله

In other words, One who desires piety, Allah Almighty will grant him piety, and one who turns his sight away from the people, wanting contentment, Allah will suffice for him.

This Hadith is reported by Ahmed, Nasa'i and Zia, from Abu Sa'eed Al Khudri رضي الله عنه with the merit of it being Sahih.

To stop them from Hajj due to such baseless and flimsy excuses is the distraction of shaitaan. However, one can have such a concern when thinking of taking them to Hajj for a second time.

Even riding beside the Beloved Rasool ﷺ during the Hajjatul Wida' were the Ummuhaatul Mo'mineen رضى الله عنهن and thereafter it was said to them

هَذَا شِمَ ظُهُورِ الْحَصَى

That Hajj which was necessary, that has now been fulfilled,
In future sit in the shade of mats

This Hadith is reported by Ahmed, from Abu Hurairah رضى الله تعالى عنه

Case 77

If a goat or chicken is slaughtered by saying 'Bismillahi Allahu Akbar' and because of the knife being very sharp, the head was completely severed, will it be permissible or not to consume?

The Ruling

To eat it is fine. However, this action is Makruh, i.e. disapproved, and if this happened without intent, then there is no issue. It is in Durr e Mukhtar;

كره النخع بلوغ السكين النخاع وهو عرق ابيض في جوف عظم الرقبة وكل تعذيب بلا فائدة
مثل قطع الراس والسدخ قبل ان تبرداى تكسن عن اضطراب - والله تعالى واعلم

In other words, to allow the knife to reach the Haraam marrow is Makruh. The same is regarding every such thing which causes undue suffering to the animal, such as to cut off the head or remove the skin before it becomes cold, i.e. while it is still kicking (i.e. alive).

Case 78

Is it permissible or not to go with a banner i.e. flag to the Eid Grounds on the day of Eid, and during the plague, i.e. to go with drums and with pegs etc?

The Ruling

Musical instruments are disallowed, and to take a banner with you, as a sign is permitted. This question was sent on the 17th of Jumad-il Aakhir from Bilawal Bandar which is in Junagadh, Kathiyawar, the detailed answer to which is present in my Fatawa, and which was also published then from Bombay, but there is one very important thing which should be considered, as it is the basis and essence of the flag.

At a place where some inconsistency with the Shariah is created due to this, for example, in those places where the flag of Muharram is a common practice, the common-folk regard it as an attachment, and they regard it as a reasoning for this, and there arises the need to

explain to them the difference, then at such place it should be avoided, because it is not something which is necessary and there is a risk of strife and harm to Aqida. We will not be able to explain this to each person, and not everyone will understand even when explained, so it is better to avoid such a thing.

It has been mentioned in the Hadith,

اياك وما يعتذر منه

Abstain from that, for which you have to present an apology
i.e. a justification

This Hadith has been reported by Haakim and Baihaqi from Sa'ad ibn Abi Waqqas and Zia, with the merit of it being Hasan, and in this section, Abdullah and Ibn Umar and Ayub Ansari رضى الله تعالى عنهم have also narrated Ahadith. والله تعالى اعلم.

Case 79-80

Is it permissible or not in the Shariat, to kiss both the thumbs and to place them on both the eyes when hearing the blessed name of Hazrat Janaab e Paak Muhammadur Rasoolullah ﷺ and Hazrat Sayyiduna Shaykh Abdul Qadir Jilani قدس سره والعزیز and if it is permissible, then is the one who says it to be a Bid'at i.e. an innovation, an unbeliever or not? It is written on page 3 of your book Al Kaukabatush Shahabiyah Li Kufriyaati Abil Wahabiyah that in regards to the honour and respect of Hazrat Rasoolullah ﷺ the first verse (as evidence) is,

أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٣٣﴾ وَدَاعِيًا إِلَى اللَّهِ بِذَنبِهِ وَسِرَاجًا مُنِيرًا

Verily We have sent you present and seeing (as a witness), and as a Proclaimer of glad-tidings, and as a Warner [Surah Al-Ahzaab (33), Verse 45]

In other words, give glad-tidings of great mercy to those who honour Me, and Allah Forbid, those who show disrespect, warn them of an excruciating torment. So now, is kissing the thumbs on hearing the names of The Beloved Nabi ﷺ and Ghaus e Azam ﷺ respect or not?

The Ruling

To hear the blessed name of Nabi ﷺ in Azaan and to kiss in this way is Mustahab according to the specifications of jurisprudence. My book Muneer ul Ain Fi Hukmi Taqbeel Al Ibhaamain which is on this topic has been published year in and year out. The modern-day ringleader of the Deobandi movement Thanvi opposed this if it is done in the Iqaamat i.e. in the Takbeers before Namaaz, in his Fatawa Imdadiyah. In refutation of this is our book Nahaj us Salaamah Fi Hukmi Taqbeel Al Ibhaamain Fil Iqaamah.

As for the issue of its permissibility when hearing the blessed name outside of Azaan and Iqaamah, then there is no doubt in this being permissible as well, as long as there is no Shariah reason which hinders it, like in the condition of Namaaz. For something to be regarded permissible, it is sufficient that there is no prohibition of it

in the Shariat (i.e. For something to be permissible it is sufficient that it has not been prohibited in the Shariah). To forbid that which Allah and His Rasool ﷺ did not forbid, is to regard yourself the lawmaker and legislator, and to try to bring out some new Shariat; and when it (i.e. a blessed action) is done with the view of respect and honour, then it will certainly be something which is liked and beloved. Every mubah, i.e. lawful action with the intention of goodness becomes Mustahab (desirable) and Mushtahsan (commendable), i.e. (every Mubah becomes Mustahab if done with a good intention), just as it is cited in Bahrur Raa'iq and Raddul Muhtar etc from authentic sources.

The path to invention is always open to Muslims in the actions relating to respect and love (i.e. all the new ways which are being invented for the love of the Ambia and the Awliyah, and which are not prohibited, all are virtuous and commendable).

We may honour the beloveds of Allah as we wish, on condition that the Shariat has not prohibited any such specific condition, like in the case of Sajdah, i.e. prostration.

In this case the one asking for proof that it is specific i.e. exclusive is challenging Almighty Allah, because Almighty Allah has in an absolute manner, commanded that the Ambia and the Awliyah افضل الصلوة والسلام be honoured, (and this command is) without any condition or limitation (i.e. except for what the Shariah has prohibited).

Almighty Allah says,

وَتُعَزُّوْهُ وَتُقَدِّرُوْهُ

And Respect Him and Honour Him [Surah Al-Fath (48), Verse 9]

Almighty Allah says,

فَالَّذِيْنَ اٰمَنُوْا بِهِ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْ اُنْزِلَ مَعَهٗ ۚ اُولٰٓئِكَ هُمُ
الْمُقَدِّرُوْنَ

So those (people) who believe in him, and honour him, and support him, and who follow that light, which descended with him. It is they who have attained salvation. [Surah Al-A'raf (7), Verse 157]

And Almighty Allah says,

لِّىْنَ اَقْبَلْتُمْ الصَّلٰوةَ وَآتَيْتُمُ الزَّكٰوةَ وَامَنْتُمْ بِرُسُلِيْ وَعَزَّرْتُمْهُمْ ۖ وَاَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا
لَّا كُفْرَانَ عَنْكُمْ ۚ سَيَاتِكُمْ ۖ وَلَا دَخَلْنَاكُمْ جَنَّتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهَارُ

If you keep your Namaaz established, and give Zakaat, and believe in My Rasools, and (if) you respect them, and if you give a virtuous loan for Allah, then I will undoubtedly wipe out your sins, and I will

definitely enter you into the Heavenly Gardens, beneath which flow rivers. [Surah Al Ma'idah (5), Verse 12]

And Almighty Allah says,

وَمَنْ يُعِظَّمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ

And whoever respects the sanctified directives of Allah, so it is that which is best for him by his Creator [Surah Al-Haj (22), Verse 30]

And Almighty Allah says,

وَمَنْ يُعِظَّمْ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

And whoever respects the signs of Allah, then this is from the piety of the hearts. [Surah Al-Haj (22), Verse 32]

Hence, the Ulama e Kiraam and the A-imma e A'laam used to like new developments with regards to those things related to reverence and love, and they have always commended and listed these new inventions i.e. developments. A few examples of which, I have presented in my book Iqaamat ul Qiyaamat Ala Taa-anil Qiyaam Li Nabiyyit Tihaama.

The great scholars like Imam Muhaq'iq Alal Itlaaq etc have said,

كل ما كان ادخل في الادب والاجلال كان حسنا

All that which is within respect and reverence,
is something regarded virtuous

Imam Arif Billah Sayyidi Abdul Wahab Sha'raani رحمه الله states in the Kitaab Bahrul Mawrood that,

اخذ علينا العهود ان لا نكون احدا من اخواننا ينكر شيئا ابتداعه المسلمون على جهة القرابة الى الله تعالى وراوة حسنا كما مر تقريره مرار في هذا العهود لاسيما ما كان متعلقا بالله تعالى ورسوله صلى الله تعالى عليه وسلم

We were made to take a pledge i.e. promise that we should not let any brother reject any such thing, which the Muslims adopted newly, as a means to attain closeness to Allah, and they regarded this as being virtuous, just as this discussion has gone by in this book many times, especially those inventions i.e. new developments which have to do with Allah and His Rasool ﷺ.

Imam Arif Billah Sayyidi Abdul Ghani Nablusi رحمه الله states in Hadiqa Nadiyyah

يسمون بفعلهم للسنة الحسنة وان كانت بدعة اهل السنة لاهل البدعة، لان النبي صلى الله عليه وسلم قال: من سن سنة حسنة فسي السبتدع للحسن مستتبا فادخله النبي صلى الله تعالى عليه وسلم في السنة، فقلوله صلى الله تعالى عليه وسلم اذن في ابتداء السنة الحسنة الى يوم الدين وانه ما جور عليها مع العلين لها بدوا مها فيدخل في السنة كل حدث مستحسن، قال الامام النووي: كان له مثل اجور تابعيه سوا كان هو الذي ابتداء او كان منسوب اليه وسواء كان عبادة او ادبا او غير ذلك الا ملتقطا

In other words, (regarding) something virtuous, even if it is a new innovation, the one who does it will indeed be called a Sunni, and not Bid'ati, because the Beloved Rasool ﷺ referred to the one who brings out something virtuous, as one who has brought out a Sunnah. So, every good Bid'at i.e. good innovation has been considered in the category of Sunnah, and in this blessed command, until Qiyaamat, He ﷺ granted permission to develop new things (i.e. new legal ways), and that the one who develops such virtuous things, will be rewarded, and he will receive the reward of all those who act upon that which he brought forth, until the day of Qiyaamat, so good innovations are actually Sunnah i.e. in the category of Sunnat. Imam Nawawi said that the reward of all those who act upon it, will be afforded to him, be this if he developed this new thing, or it is attributed to him, and be this some form of Ibaadat or be it something from respectful ways, or if it is something else.

Note: It must be noted that when Nabi ﷺ gave permission to develop i.e. bring out new virtuous ways until Qiyaamat, and He ﷺ included all of them within the Sunnah, then all that which the Qur'an and Hadith did not prohibit, are permissible. There is no need for further evidence to prove its permissibility.

It is thus obvious that to kiss the thumbs, is dependent on the intention and in the manner of the common-folk, it is something which is related to the words of respect and reverence, otherwise it is related to something else, so it includes everything. Muslims should keep this great advantage in mind, so that in every little thing, they may be protected from the reversed demands of the Wahabis. It is the rant of these evil ones, that such and such thing is bid'at and a new invention and not proven from the predecessors. (They say) bring the proof for it.

The answer to all these (objections) is this, that you, people, are blindly upside down (i.e. stubborn), and to bring the evidence for one of two things is upon you, that either in its actual sense, this thing has some maliciousness in it, or this, that the pristine Shariah has prohibited it, and since neither the Shariah has prohibited it, and nor is there any maliciousness in these actions, so it is, in fact, permissible, as per the injunction of the Holy Qur'an.

Darqutni reported from Abu Salaba Khashni that Rasoolullah ﷺ says,

ان الله فرض فرائض ولا تضيعوها، وحرم حرمات فلا تنتهكوها، وحد حدودا فلا تعتدوها
وسكت عن اشياء عن غير نسيان فلا تحشوا عنها

In other words, Indeed Almighty Allah has ordained some things as Fard, so do not omit them, and He has ordained some things as Haraam, so do not dare commit them, and He has set some limits, so do not transgress these limits, and the commands regarding certain things, He purposely did not mention, so do not delve into it, (because it is possible that because of your investigating it, it will be made Haraam).

It is in Sahih Bukhari from Sa'ad Ibn Abi Waqqas ؓ that Rasoolullah ﷺ says,

ان اعظم المسلمين في المسلمين جرما من سأل عن شيء لم يحرم على الناس فحرم من اجل مسأله

The greatest offender from amongst the Muslims is he who asked something, and due to his asking, it was made Haraam upon the people.

In other words, if he did not ask about it, then it would have remained permissible, as no mention of it was made before in the Shariat. His asking (about it) made it impermissible, and it caused difficulty for the Muslims.

It is in Tirmizi and Ibn Majah from Salman Farsi رضي الله عنه

الحلال ما احل الله في كتابه والحرام ما حرم الله في كتابه وما سكت عنه فهو مباح عنه

Whatever Almighty Allah has ordained as Halaal in His Divine Kitaab is Halaal, and whatever He has ordained as Haraam, is Haraam, and that regarding which no mention has been made, is pardoned.

It is in Sunan Abu Dawud from Abdullah ibn Ab'bas رضي الله عنهما

ما احل فهو حلال وما حرم فهو حرام وما سكت عنه فهو عفو

All that which has been made Halaal (by Allah and His Rasool ﷺ), is Halaal and that which has been said to be Haraam, is Haraam, and that which has not been mentioned is pardoned.

Almighty Allah says,

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And take whatever the Rasool bestows upon you, and keep away from that which He forbids you. [Surah Al-Hashr (59), Verse 7]

From this we are able to ascertain that whatever there is no command about, neither is it waajib i.e. compulsory upon us and nor is it a sin.

Almighty Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدِّلَكُمْ تَسْؤُكُمْ ۖ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدِّلَكُمْ ۖ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ عَفُوٌّ رَحِيمٌ ﴿١٠١﴾

O, Believers! Ask not about such things which if revealed to you, will make you feel bad; And if you ask regarding them as the Qur'an is being revealed, then they will be revealed to you; And Allah is Most Forgiving, The Most Tolerant. [Surah Al-Ma-idah, Verse 101]

This blessed verse is the affirmation of all those Ahadith, and it is a clear command that that which has not been mentioned in the Shariat, is pardoned. For as long as the Holy Qur'an was revealed, there was the probability that, there will not be gratefulness for the pardon, that if someone asked, then he was prohibited due to the misfortune of his question.

Now, the Holy Qur'an has already been revealed in totality, and the Deen has been perfected, and there is no new command which is to be revealed. As for those things which the Shariat has neither condemned nor prohibited, their pardon has been established, and there will be no amendments in this. These Wahabis who object about that which Allah has pardoned, are accursed. Praise be to Allah, up to here was the discussion on the permissibility. As for the supererogation and the action, then when in its origin it is virtuous, and the Muslims have done it with a pure intention, then as per the

word of Rasoolullah ﷺ it is admitted within the Sunnah, even though it was not done by anyone else before this, just as it has been mentioned in the Hadith *من سن في الاسلام سنة حسنة* and from the Hadith and the texts of the A-imma. Praise be to Allah, The Rab of the entire universe.

To respect and honour Huzoor Pur Noor ﷺ is the axis and the foundation of Imaan, and the one who rejects this is an absolute unbeliever, and in fact, this is in the actual essence and substance of reverence.

As for those actions of respect which are proven from Zarooriyaat e Deen, such as Durood o Salaam, then the one who rejects this is an apostate and unbeliever; or if it is something for which the proof is absolute, even though it is not self-evident, the Hanafiyah will also regard such a person an unbeliever, and with the exception of this, there is no scope of Takfeer i.e. regarding someone a kaafir, especially in something which is a new development, especially when the one opposing it has doubt in it being bid'at. This is for that person who is not rejecting on the basis of Wahabism, otherwise, upon the Wahabis themselves, there is the ruling of kufr due to hundreds of reasons, and the source of their rejection also is the same, because their rigid hearts are filled with the insult (blasphemy) towards Mustafa ﷺ

قُلْ مَوْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Say You; Die in your suffocation. Allah Knows well what is (concealed) inside the hearts. [Surah Aal e Imran (3), Verse 119]

Huzoor Pur Noor Sayyiduna Ghaus e Azam is the perfect representative, and the mirror of the personality and the Noor of Huzoor Sayyid e Aalam ﷺ, and Huzoor Pur Noor ﷺ is manifested in him, with all His ﷺ attributes, and with His ﷺ Beauty, Jalaal, and His ﷺ Splendours, and Virtues Excellences, just as the Almighty's Manifestations with all His Attributes, Attributive Greatness and Glory is manifested in the reflection of The Beloved Rasool ﷺ.

من راني فقد رأى الحق

Whoever has seen Me, has seen 'Haq'

Respect for Ghaus e Azam is, in fact, the respect of the Beloved Rasool ﷺ, and the respect for the Beloved Rasool ﷺ in fact to honour Almighty Allah ﷻ, and this is not equal to 'Salaat bil Istiqlaal', i.e. those forms of respect which the Shariat has commanded as something unique for the excellence of Nubuiw'wah, so the same verses, Ahadith, and the statements of the preceding A-imma is sufficient for its permissibility.

كفانا الكفا في الدارين صلى وسلم على سيد الكونين وإله وصيحه وغوث الثقلين - وخرابه
وامته كل حين واين عدد كل اشروعين والحمد لله رب النشأتين - والله سبحانه وتعالى اعلم وعليه
جل مجده اتم واحكم

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1336 HIJRI

Case 81

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين خاتم النبيين محمد وآله واصحابه اجمعين الى يوم الدين بالتبجيل وحسبنا الله ونعم الوكيل -

Countless blessings and Mercy of Allah upon our esteem Ulama of the Ahle Sunnat, who informed and alerted us of the blasphemers and insulters of Almighty Allah and His Beloved Rasool ﷺ and their kufr. Allah bless them with a blessed reward through the blessings of His Beloved Rasool ﷺ. Aameen.

This humble servant غفر الله تعالى له delivered a discourse from page 6 up to page 22 of Tamheed e Imaan, for which Zaid has presented some excuses i.e. objections, and there is a risk that some brothers of the Ahle Sunnat will be deceived by this. Hence, I felt it was necessary to present those defences before (you) our leader and master.

The First Excuse

It is in Tamheed e Imaan Page 8 under the verse

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ ۖ اِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِيْنَ

And whosoever of you befriends them, then he is from them. Undoubtedly, Allah guides not the unjust. [Surah Al Ma-idah (5), Verse 5]

In the initial two verses, those who keep friendship with the unjust (i.e. the blasphemers) were only labelled as unjust and those who have gone astray (i.e. deviants), and this verse has decisively clarified that those who befriend them are from them and are unbelievers just like them, and they will be bound together with one rope, and remember well that caution; you maintain ties with them discreetly (i.e. secretly), and I know well all which you do discreetly and apparently.

At this juncture, this defence i.e. objection is being made, that if befriending them will make one an unbeliever, then all the Muslims of the world will become unbelievers because every Muslim has some friendship with Zoroastrians, Hindus, Christians and Jews.

(In response to this I said), these blasphemers are Aalims (i.e. scholars). The response to this objection is that this ‘friendship’ (i.e. association) is not of a Religious nature, because in the light of Religion we regard them absolute unbelievers, and not Aalims of Deen, like those blasphemers. There is a huge difference between a kaafir Asli and a Murtad (i.e. apostate). These people are murtad i.e. apostates, any form of association (i.e. friendship) with them is impermissible.

Translator’s Note

The Asli i.e. original kaafir is one who is an unbeliever from the beginning, who rejects the Kalima of Islam.

Your Rabb ﷺ says regarding those who insult Allah and His Beloved Rasool ﷺ,

وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ

And they became unbelievers after entering Islam
[Surah Tauba (9), Verse 74]

At another place He (Allah) says,

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

Make not any excuses. You have become unbelievers, after becoming Muslims. [Surah Tauba (9), Verse 66]

The Second Excuse

Regarding the third insult from the insults towards Rasoolullah ﷺ it is mentioned on page 12 of Tamheed e Imaan, (Allah Forbid), has the honour for Rasoolullah ﷺ escaped your heart to such an extent, that even in this severe slander, you see no blasphemy, and if you still do not believe it, then say to those blasphemers yourself, will you say to your teachers and peers that, O such and such (person)! You only have as much knowledge as a swine. Your teacher only had knowledge as much as a dog. Your peer only had knowledge which is equal to that of a donkey, or briefly tell them, 'O you who is equal in knowledge to

an owl, a donkey and a dog'. See if they regard this as an insult to themselves, to their teachers and to their peers, or not. Indisputably they will feel insulted, and will they be able to keep their composure, or lose it completely! Why then is it, that something which they regard an insult to their own, is not regarded as an insult to Muhammadur Rasoolullah ﷺ? (Allah forbid) Is His ﷺ honour less than theirs (i.e. their teachers and peers)? Never! By Allah. Here a very heavy and intense excuse was made, that, Is it permissible for a person to sit in a Masjid and take the name of a donkey, a dog and a swine, whereas taking the name of a dog and swine breaks ones Wudu, and to put water into the mouth and rinse the mouth is compulsory. In response to this excuse, I first consulted the book of your eminence, Izaatul 'Aar. It is mentioned therein on page 18, proof number 6,

يَا أَيُّهَا النَّاسُ ضَرْبٌ مِثْلٌ فَاسْتَبِعُوا لَهُ

O, people! A proverb (i.e. an example) is being mentioned, so listen to it attentively [Surah Hajj (22), Verse number 73]

وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ

And Allah is not reserved in mentioning the truth
[Surah Hajj (33), Verse number 53]

ایحب احدکم ان تکون کربیتہ فراش کلب فکرہتہوہ

Does any of you like that his daughter or sister should be placed
under a dog, (But) you would regard it very repulsive
[Sunan Ibn Majah]

In this (same) eloquent manner Almighty Allah mentions backbiting
to be Haraam,

أَيُّبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

Would any of you like that he should eat the flesh of his dead
brother; (but) rather you will regard it repulsive.
[Surah Hujurat (49), Verse 12]

Listen well, if you are Sunni, listen attentively,

لیس لنا مثل السوالتی صارت فراش مبتدع کالتی کانت فراش الکلب

Therefore, this is not a bad paradigm, that if any woman becomes the
partner of a deviant, then she is like one who has come in the use of a
dog.

This is why Rasoolullah ﷺ used this open example to explain the impermissibility of taking something back after giving it, by saying,

العائد في هيته كالكلب يعود في قيئه ليس لنا مثل السوء

The one who retracts what he has already given is like a dog which vomits and then eats it. For us, this is not a bad paradigm

Now, all that is left to conclude is whether a deviant is a dog or not. Yes, they certainly are, but they are in fact worse and more impure. A dog is not a transgressor, and these people are transgressors in Deen and Madhab. There is no punishment upon a dog, and they are deserving of severe punishment (from Allah). Do not believe me! Believe and accept the Hadith of Sayyidul Mursaleen ﷺ.

Abu Haatim Khaza'i records in his Juz o Hadithi from Abu Umama Baahili that Rasoolullah ﷺ says,

اصحاب البدع كلاب اهل النار

The deviants are the dogs of the inmates of hell

Now take heed to what is in Tamheed e Imaan from page 4 to page 10;

Your Rabb عروبيل says,

أُولَٰئِكَ كَانُوا لَكُمْ بَلًا أَضَلُّ ۖ أُولَٰئِكَ هُمُ الْغَافِلُونَ

They are like quadrupeds (i.e. animals), but even more astray than them. It is they who are oblivious. [Surah Al-A'raf (7), Verse 179]

He (Allah) says,

إِنَّ هُمْ إِلَّا كَانُوا لَكُمْ بَلًا أَضَلُّ سَبِيلًا

They are not, but like quadrupeds, but even more astray than them. [Surah Al-Furqan (25), Verse 44]

Look at Tamheed e Imaan page 118 and 119, your Rabb عروبيل says,

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ ۚ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غَشَاةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

Look at how outrageous is he, who has taken his desire as his Creator, and by (His) definitive knowledge, Allah left him to go astray; and placed a seal over his ears and his heart, and placed a covering over his eyes; So who then can guide him, after Allah (has left him to go astray)? So, will you not be mindful! [Surah Al-Jaasiya (45), Verse 23]

Almighty Allah says

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ط بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِ اللَّهِ ؕ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥٠

The similitude of those who were entrusted with the Taurat, yet they failed to conform to its commandments, is like that of a donkey carrying books on its back. What an appalling similitude it is of people who rejected the signs of Allah. And Allah guides not the unjust. [Surah Jumu'ah (62), Verse 5]

Almighty Allah says

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ ؕ إِنْ تَحِمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ؕ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا ؕ

So, his situation is like a dog; if you attack him, he will hang his tongue (panting), and if you leave him be, he (still) hangs his tongue (panting). This is the condition of those who rejected Our signs. [Surah Al-A'raf (7), Verse 176]

Take heed! Almighty Allah says, in the 29th Parah, in Surah Mudassir,

فَبَايَهُمُ عَنِ الشَّذِّ كَرَّةٌ مُعْرِضِينَ ﴿٢٩﴾ كَانَتْهُمْ حُرْمٌ مُسْتَنْفِرَةً ﴿٣٠﴾ فَكَرَّتْ مِنْ قَسْوَرَةٍ ﴿٣١﴾

So, what is wrong with them, that they turn away (ignoring) the advice? As if they were terrified donkeys, running away from a lion. [Surah Mudassir (74), Verse 49-51]

Alhamdu Lillah, those words which our honourable Ulama have written in refutation of the blasphemers, the evidence for it is present in the Qur'an. Now, all that is left to see is if the word swine (i.e. pig) has been mentioned in the Holy Qur'an or not.

O Muslims! Look what your Rabb عز وجل says in the Para لا يَحِبُّ اللَّهُ in Surah Ma'idah;

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ

Haraam (Absolutely Forbidden) upon you are the carrion, and blood, and flesh of the swine (i.e. pig), and that which was slaughtered by pronouncing a name other than that of Allah [Surah Ma'idah (5), Verse 3]

Almighty Allah says,

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ
لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ

Say you, I find not within that which was revealed to me, anything absolutely forbidden (Haraam) upon one who desires to eat (it), except if it be the carrion, or blood flowing from the blood vessels, or (the) flesh of a swine (i.e. pig), for it is indeed impure; or a contaminated animal, which was slaughtered by pronouncing a name other than that of Allah. [Surah Al-An'am (6), Verse 145]

Almighty Allah says in Para 14, Surah Nahl

حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ

He has made Haraam upon you only the carrion, and blood, and the meat of the pig (swine), and that which was slaughtered by pronouncing a name other than that of Allah. [Surah An-Nahl (16), Verse 115]

And listen to this command of Almighty Allah,

وَجَعَلَ مِنْهُمْ الْقِرَادَةَ وَالْخَنَازِيرَ وَعِبَادَ الطَّاغُوتِ

And He transformed some from amongst them into monkeys and pigs, and worshippers of shaitaan (the devil) [Surah Al-Ma'idah (5), Verse 60]

Moulana Saaheb! For Allah, For Allah, be impartial and tell me that if taking the names of donkeys, dogs and pigs causes the Wudu to break, then these are the same words that the Hafiz and the Imam read in Qira'at i.e. in recitation during Namaaz. Hence, if it does break the Wudu, then why did our Imams not command that when the Imam mentions the words donkey, dog or pig, then the Namaaz is immediately invalidated, and it is Haraam to recite in Namaaz those Surahs in which these names come, because it will cause both the Namaaz and Wudu to be invalidated? And according to Zaid, these names are even more severe than those things which break Wudu, because in those, to rinse the mouth is Sunnat, and here he regards it (i.e. rinsing the mouth) as Waajib. It has to thus be said that only one who is a donkey i.e. a fool, will say this. If he means that the Wudu did not break but to rinse the mouth is only Waajib, then the Namaaz has not been invalidated, but it has become defective.

Now if one intentionally does not rinse the mouth (in Wudu), then to repeat the Namaaz is Waajib, and if it was not done intentionally, then Sajdah e Sahw is Waajib. And if he rinses then on the basis of it being Amal e Kaseer i.e. an excessive action which breaks Namaaz; the Namaaz will be invalidated. However, this excuse is invalid and rejected.

The Third Excuse

In the third excuse, the ignorant and foolish one says that, even though donkeys, dogs and pigs have been mentioned in the Kitaabs and in the Qur'an, one should still not utter these words in lectures and when sitting on the Mimbar i.e. pulpit. Firstly the answer to this excuse we have already heard from 'Izaalatul Aar Li Bahril Kara-im An Kilaabin Naar'

ان الله لا يستحي من الحق

Verily Allah is not reluctant to proclaim the true word

So why then should we be reluctant, i.e. ashamed to say what is the truth? Even this statement of the ignorant ones is futile. If to mention or read those words in lectures and in the Masjid is not allowed, then this is to refute the Holy Qur'an. The words donkey, dog and pig have been mentioned so many times in the above-mentioned verses of the Holy Qur'an, so what is the ruling on a person who regards even one verse as defective, and omits it? And if these people wish to see more they should look at the book of your eminence (Aala Hazrat), Khulasa

Fawa-id e Fatawa 1324 Hijri, as to what our Ulama e Kiraam of the Haramain Sharifain have mentioned in this regard. Here, this humble servant عني عـ will only quote the translation of two reviews from **Husaamul Haramain Ala Manhir** ul Kufr Wal Mayn from the decrees and verifications (1325 Hijri).

The First Review

Brothers! Look at the review on page 33 of the leader of the Ulama and the Researchers, the grand and judicious leader and blessed personality, the possessor of great radiance, the cloud of blessings, the bright moon, the supporter of the Sunnah, the destroyer of corruption, the former Mufti of the Hanafi Order, to whom scores of seekers of blessings travel to; His eminence and excellency Maulana Allama Shaykh Saleh Kamaal (Allah place the crown of grandeur, dignity and honour on his head)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Praise is due to Almighty Allah, Who brightened the horizon of knowledge through the Ulama e Arifeen, and through their blessings. He opened unto us the paths of guidance and clarity of the truth. Upon His favours and bounties, I praise Him, and I show gratitude for His special and universal bounties; and I bear witness that there is none truly worthy of worship except Allah. He is alone without any partners; I bear witness with such a testimony, by which, He exalts those who proclaim it, on pulpits of Noor (Light), not allowing the mischief of the sceptics and the wrongdoers to reach them; and I bear witness that our Master and our Leader Muhammadur Rasoolullah ﷺ is His (most chosen) servant, and His Rasool, who made clear for us the arguments, and brightened (for us) the far-reaching path. O, Allah! Send down Durood and Salaams upon Him ﷺ and upon His ﷺ pure and noble family, and upon His ﷺ blessed companions, the bearers of victory and salvation, and upon their pious followers until Qiyaamat,

especially upon that noble Aalim and Allama, the sea of eminence, and the coolness of the eyes of the assembly of scholars, The grand academic and researcher, the blessings to this era Hazrat Allama Maulana Ahmed Raza Khan Bareilvi. Allah protect him, and keep him well, and protect him from every displeasing thing.

After Praise and Salutations, Salaams upon you, and the blessings and Mercy of Allah be upon you always. You presented the answer and you answered most correctly, and you presented deep research in your writing, and you placed the necklaces of favours and blessings on the necks of the believers, and you have done that which will earn you immense reward from the Court of Almighty Allah, so may Allah make you a strong fortress for the Muslims and keep you established, and May He bless you with great excellence and a grand reward.

Indeed those leaders of deviance, whose names you have taken, are just as you have said them to be, and whatever chastisement you have meted to them, is accepted (by us). By their condition which you have explained, they have become unbelievers and are out of the fold of Deen.

It is waajib (compulsory) upon every Muslim to caution the people about them, and instil their hatred in the people, and to refute their false paths and deceitful ways, and to insult i.e. refute them in every gathering is waajib, and to unveil their reality is a means of reward. May Allah have mercy on him who said,

To unveil the conspiracy of every deception is part of Deen, (i.e. to unveil) those who bring forth the shocking evils of all the Deviants

All the Convents of The True Religion, would have come down crumbling, If it were not for the guidance and presence of The Men of Truth Speaking Out

It is they (i.e. the deviants), who are ruined; they are the deviants; they are the oppressors, they are the unbelievers. O, Allah! Let your severe punishment befall them, and make them and all those who support their words such, that some of them may flee, and others may be destroyed. O our Creator! Let not deviousness enter our hearts after You have guided us on the path of righteousness; and Bless us with Your Mercy. Undoubtedly, You are the Most Forgiving. O, Allah! Send Durood and Salaams in abundance upon our Master Muhammad ﷺ and upon His Family and Companions. He has dictated this on the last day of Muharram 1324 Hijri and ordered that it be written.

A Servant of knowledge and the Ulama at Masjid e Haraam Shareef

Muhammad Saleh bin Allama Marhoom Hazrat Siddique Kamaal

Former Mufti of the Hanafi Order at Makkah Mu'zzamah

Allah forgive him, his parents and dear ones, and may his enemies and those who wish bad for him be eliminated. (Aameen)

The Second Review

The second review is on page 14. This review is by the wrath upon the hypocrites, the delight of the adherents, The supporter of the Sunnah, The destroyer of innovations, the beauty of the night and day, the virtuous personality, the orator amongst orators, the curator of the ancient Books of the Haram, The noble, revered, and erudite scholar, Hazrat Allama Maulana Sayyid Isma'eel Khaleel (Allah keep him always with honour and dignity).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Praise is for Allah, who is One, Alone, and Supremely Dominant. The All-Powerful, The Almighty, The Righter of wrongs, Who is Sublime with His Attributes of Divine Splendour and Divine Majesty; free from the words of the unbelievers, rebellious ones and the deviants. There is none like Him or Equal to Him in any way. Thereafter, Durood and Salaams upon Him, who is the greatest in the entire universe, our Master Muhammad ﷺ ibn Abdullah, who is the seal of all the Nabis' and Rasools', the one who saves his followers from destruction and disgrace, and the one who discharges those who are blind from guidance.

After Praise and Salutations, I say that, as for those who have been mentioned in the question, Ghulam Ahmed Qadiani, and Rasheed Ahmed, and those who are his followers, such as Khalil Ahmed Ambethwi and Ashraf Ali etc, then there is no doubt in their kufr i.e. in them being unbelievers, and there is no room for doubt (regarding

them). Rather, the one who doubts their kufr, and in fact in any way and in any condition delays proclaiming them as kaafir, then there is also no doubt in the kufr of such a person as well, for amongst them is one who has discarded the pure Deen, and amongst them are those who reject the Zarooriyat e Deen, on which is the consensus of all Muslims, so there is no sign left of them in Islam, just as it is manifest to even the most ignorant person, for that which they have brought is something that on hearing it, immediately the ear throws it out, and the intelligence, natural instincts and the heart rejects it.

Also, I say that It was my supposition that they are deviants, misleading people, and sinful ones and unbelievers, who have left the folds of Deen. The incorrect beliefs which they have acquired is due to the lack of understanding, that they were unable to understand the texts i.e. the statements of the Ulama e Kiraam; and now I have received such confirmed knowledge of this, in which there is simply no doubt, in other words, that they are the agents of the unbelievers, and they wish to harm and weaken the Deen of Muhammad ﷺ, so you will find within them, those who in reality attempt to reject the Deen, and from them is he who rejected the Seal of Prophethood and then himself claimed Prophethood, and someone calls himself Esa, and someone regards himself the Mehdi, and in fact the worst amongst all of them are these Wahabis. May Allah let His curse descend over them, and disgrace them, and make their final abode and place hell-fire.

The totally uneducated ignorant people are like sheep, and these people deceive them by trying to impress on them that they are the true adherents of the Sunnah, and they try to imply that the pious

Imams before them and those after them are deviants and that they are opposed to the manifest Sunnah and those who do not practice it. I wish to know that if the pious predecessors are not the followers of the Nabi ﷺ then who is!

I praise Almighty Allah that He has appointed that practising great Aalim of Deen who is a complete and true scholar, one who is blessed with esteem and excellence, and the manifestation of the example, that the predecessors have left behind, a lot for those who came later. (This being) the unique personality of this day and age, Maulana Ahmed Raza Khan. May Almighty Allah the Bestower of Favours keep him well so that he may obliterate their baseless arguments through verses and absolute narrations of the Hadith, and why should he not be so, for the Ulama of Makkah are testifying to his excellence, and if he were not on the highest position (in this day and age), then the Ulama of Makkah would not have testified to his excellence. In fact, I proclaim that if it is said concerning him that he is the Mujaddid, i.e. the reformer of this century, then it would be true and correct. Do not be astonished by this, when (you see that) Almighty Allah gathers all these universal blessings in one person.

May Allah bless him with the best reward on behalf of the Deen and the followers of the Deen, and through His Grace, His Mercy and Generosity, may He bless him with attaining His Pleasure. The gist of everything is that in India, all types of sects are found, and this is according to what is apparent, otherwise, these people are the agents of the unbelievers, and the enemies of the Deen, and the aim of this talk of theirs is to disunite the Muslims. O Allah! There is no guidance,

except for the guidance from You, and there are no bounties, except for the bounties from You, and sufficient for us is Allah, and He is the One, Who makes all things good, and neither can we stay away from sinning, nor can we obey what we are commanded to obey without the Divine Guidance from Allah Almighty, The Most Supreme. O, Allah! Allow us to see the truth as the truth, and afford us the guidance to adhere to it, and let us see deviance as deviance, and instil into our hearts, that we may stay far away from it. O, Allah! Send Durood and Salaams upon our Master Muhammad ﷺ and upon His ﷺ Noble Family and Blessed Companions. This has been dictated with his tongue and written with his pen by the one hopeful of the pardon from His Majestic Creator.

The Curator of the Books of The Haram of Makkah

Sayyid Isma'eel Ibn Sayed Khalil

Most certainly my dear brothers! Take heed! The Ulama of Haramain Sharifain are certifying the work of our Maulana, The great Aalim, and the lover of the Sunnat and the Ahle Sunnat, and the opponent of Bid'at and the Ahle Bid'at, and regarding the blasphemers they have clearly stated that, It is waajib (compulsory) upon every Muslim to caution the people about them, and put their hatred into the people, and to refute their false paths and fraudulent ways, and to insult i.e. refute them in every gathering is waajib, and to unveil their reality is a means of reward. Now, we ask the Ulama e Kiraam if it is impermissible to use the words dogs and pigs when refuting these evil blasphemers and if done, then is it Waajib to rinse the mouth?

The Fourth Excuse

It is in Tamheed e Imaan page 21 under the title, 'First Deception'. Islam is to proclaim the Kalima. It has been mentioned in the Hadith,

من قال لا اله الا الله دخل الجنة

One who proclaims La ilaaha il'l-Allah will enter Jannat

(They asked) how can a person become an unbeliever due to any of his statements or actions?

O Muslims! Beware and be alert! The gist of the condition of the deception of the cursed ones is this, that (they think that) to proclaim La ilaaha il'l-Allah with the tongue is as if becoming the son of the Almighty.

If a man's son swears at him, hits him with shoes or does anything else, he cannot be removed from being his son, so similarly (they try to say) that once a person says Laa ilaaha il'l-Allah, then he may do as he wishes, and even say that Allah can lie (Allah Forbid), or even if he insults the Rasool ﷺ with the worst of words, his Islam cannot change.

One answer to this deception is in the same verse which has already passed,

الْم ۝ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۝

Alif Laam Meem. Do the people overconfidently think, that they will be given respite by merely saying, 'We have believed', and that they will not be tested? [Surah Ankabut (29), Verse 1-2]

In other words, do they feel that they will be left unaccountable by simply making the claim of Islam, without being tested? If Islam was only proclaiming the Kalima, then this they already achieved, so why was their arrogance and overconfidence improper, which the Holy Qur'an is refuting?

In this regard, Hazrat Shaykh Mujaddid Alf Thaani رحمته الله says in the Maktoobat

مجرد تقوّه بکلمه شهادت در اسلام کافی نیست تصدیق جمیع ماعلم

بالضرورة مجیده من الدین باید و تبصری از کفر و کافر نیز باید تا اسلام صورت
بند

To merely proclaim the Kalima e Shahaadat with the tongue is not sufficient in Islam, but it is essential to acknowledge all those orders, which are known self-evidently. It is also necessary to renounce kufr and the unbelievers, so that the true sense of Islam may form.

At this point (the person) objected by saying, the words which Maulana Saaheb wrote 'to proclaim La ilaaha il'l-Allah with the tongue is as if becoming the son of the Almighty' so, can someone become the son of Allah? To even say this word is kufr.

My response was that how nice it would have been if those objecting knew that our Ulama e Kiraam do not say things on their own accord, but they mention that which is the gist of the statement of those unbelievers.

In other words, saying La ilaaha il'l-Allah in their way is as if regarding him as the son of the Almighty, and in it, he used the word 'as if'.

The Holy Qur'an mentioned the statement of the unbelievers in this way (i.e. openly),

نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوهُ

We are the sons of Allah and His friends
[Surah Al-Ma'idah (5), Verse 18]

Say here also that to mention these words are kufr. Now, I would like to ask the Ulama if my answers are correct or not? I have completed my answer and the response to the excuses i.e. objections, but here I would still like to present a few quotations of that deception, that simply reciting the Kalima is sufficient to keep a person Muslim, so that this may be further refuted, and to show how they present those excuses to support those who are insulters and blasphemers.

It is in Tamheed e Imaan. Your Rabb عزوجل says

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

The oblivious ones said We have brought Imaan (i.e. believed). You Say, You have in fact not brought Imaan. Rather you say, We have surrendered. And where has Imaan entered your hearts until now! [Surah Al-Hujurat (49), Verse 14]

Almighty Allah says

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۗ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ ۗ وَاللَّهُ يَشْهَدُ أَنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ۝

When the hypocrites present themselves before you they say, we bear testimony that You are undoubtedly, most certainly Allah's Rasool, but Allah bears testimony (i.e. declares) that the hypocrites are undoubtedly liars. [Surah Munafiqun (63), Verse 1]

Observe their lengthy (claims) of proclaiming the Kalima, all their emphatic words, and all their oaths to confirm (their claim), but none of it was accepted as the reason for (the claim) of Islam, and Almighty Allah testified to them being deceivers and liars. Hence to take the words من قال لا اله الا الله دخل الجنة in the context (presented by the opposition), is to clearly refute the Holy Qur'an.

However, the one who recites the Kalima and calls himself a Muslim, we will regard him a Muslim, until such time that he does not utter anything or do anything etc. which is in contrast to Islam (i.e. he does not go against any of the Zaruriyaat e Deen), and if one does any such thing which is in contrast, then him having recited the Kalima will be of no benefit to him.

Certainly, O Sunnis, if you are really Sunnis, then listen to what is in Tamheed e Imaan page 4; Your Nabi ﷺ says

لا يومن احدكم حتى اكون احب اليه من والده وولده والناس اجمعين

‘None from amongst you will be a true believer until I ﷺ become more beloved to him, than his parents, his children and all the people together’

This Hadith has been reported in Bukhari and Muslim from Anas bin Malik Ansari رضى الله عنه. It has made it very clear that one who loves anyone more than Rasoolullah ﷺ is not a Muslim.

O Muslims! Is it not the foundation of Imaan and the foundation of salvation to love Muhammadur Rasoolullah ﷺ more than everything in the universe. Say, It is and it most certainly is, and every reciter of the Kalima will happily acknowledge and accept that the love and honour which we have in our hearts for Muhammadur Rasoolullah ﷺ is more than what we have for our parents, our children and the entire universe. Beloved brothers. May Allah let it be so. However, at the same time attentively take heed to the command of Almighty Allah.

Your Rabb Almighty Allah says,

الْم ۝ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا إِمَّاؤُهُمْ لَا يُفْتَنُونَ ۝

Alif Laam Meem. Do the people overconfidently think, that they will be given respite by merely saying, 'We have believed', and that they will not be tested? [Surah Ankabut (29), Verse 1-2]

It is mentioned in the same book on page 27. The Imam of the Hanafi Madhab Sayyiduna Imam Abu Yusuf رضى الله عنه states in Kitaab ul Khiraaj,

ايها رجل مسلم سب رسول الله صلى الله تعالى عليه وسلم او كذبه او عابه او تنقصه فقد كفر
بالله تعالى وبانت منه امراته

One who after being a Muslim insults Rasoolullah ﷺ or attributes a lie towards Him ﷺ or attributes any fault to Him ﷺ or in any way disrespects Him ﷺ then such a person has indeed become a kaafir i.e. an unbeliever, and one who rejects Allah. His wife is out of his Nikah.

Look at how clearly it has been explained that a Muslim who disrespects i.e. slanders the Beloved Rasool ﷺ becomes an infidel and his wife comes out of his Nikah. Is a Muslim not Ahle Qibla (i.e. those who face the Qibla in prayer), or Ahle Kalima i.e. one who proclaimed the Kalima? He is all of this, but when he makes gustakhi i.e. does blasphemy against Muhammadur Rasoolullah ﷺ neither is his (being Ahle) Qibla accepted nor is his Kalima acceptable. والعياذ بالله رب العالمين.

Thirdly, in the terminology of the A-imma, Ahle Qibla is that person who has Imaan in all the Zaruriyaat e Deen, and if he rejects even one of them, then he is absolutely, totally and unanimously declared an unbeliever and an apostate i.e. kaafir murtad, to the extent that the one who does not regard him a kaafir, himself becomes a kaafir.

It is mentioned in Shifa Shareef, Baz'zazia, Durar, Ghurar and in Fatawa Khairiyah

اجمع المسلمون ان شاتبه صلى الله تعالى عليه وسلم كافر ومن شك في عذابه وكفره كفر

It is the unanimous decision of all the Muslims that the one who does blasphemy in the Court of Rasoolullah ﷺ is a kaafir, and one who doubts his punishment and his kufr is also a kaafir.

Look at page 129. The esteemed Imam Sayyidi Abul Aziz bin Ahmed bin Muhammad Bukhari Hanafi رحمه الله تعالى in Tahqeeq Sharha Usool Hasaasi says,

ان غلافه (اى فى هواه) حتى وجب اكفاره به لا يعتبر خلافه ووافقه ايضا لعدم دخله فى مسى
الامة بالشهود لها بالعصبة وان صلى الى القبلة واعتقد نفسه مسلما، لان الامة ليست عبارة
عن المصلين الى القبلة بل عن المؤمنين فهو كافر وان كان لا يدري انه كافر

In other words, if a budmazhab i.e. deviant is obstinate in his deviance, due to which it becomes compulsory to declare him a kaafir, then in the consensus, there will be no credibility given to his defence and support, because the testimony presented to prove someone innocent of any charge is for the Ummah, and he (the deviant) is not regarded as being from the Ummah, even though he performs Namaaz facing the Qibla, and he believes himself to be a Muslim, because the Ummah does not (simply) refer to those who perform Namaaz facing the Qibla, but it refers to the Muslims; and this person is a kaafir, even though he may not regard himself a kaafir. Indeed, my brothers, you have now heard the response for each of the excuses from Tamheed e Imaan with reference to numerous verses of the Holy Qur'an, wherein it has been continuously explained very clearly that if you wish to save your self from the punishment of Almighty Allah, then in this regard you should not give any concession to your own father.

It is on page 45 of Tamheed e Imaan that, your Rabb Almighty says

وَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبُطْلُ ۖ إِنَّ الْبُطْلَ كَانَ زُهْقًا ۝

And say, The Truth has arrived, and falsehood has been obliterated.

Indeed falsehood was (meant) to be obliterated.

[Surah Bani Isra'eel (17), Verse 81]

He (Allah) says,

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ

There is no forcing in Deen (Religion); Undoubtedly, the path of righteousness has become clearly distinct from the path of deviance.

[Surah Al-Baqarah (2), Verse 256]

Here, (i.e. in this matter) there were four stages of deviance;

1. Whatever those blasphemers wrote and published is indeed insulting and blasphemy in the Court of Allah and His Rasool ﷺ.
2. The one who disrespects i.e. does blasphemy against Allah and His Rasool ﷺ is a kaafir.

3. Those who do not regard them kaafir, those who give them credence, those who care about them being their teachers, relatives or friends, are also from amongst them and are infidels like them. They will be tied together with one rope on the day of Qiyaamat i.e. they will be judged alike.
4. All the excuses of deception, deviance and ignorance which they have presented here have been proven to be futile, and inadmissible.

Praise be to Allah, all four have been clearly proven and explained, the proof for which has been given from the verses of the Holy Qur'an.

Now on one side is Jannat (Paradise) and eternal blessings, and on the other side is suffering and landing in Hell for all eternity. One may choose whichever he so pleases, but one must realise that the one who joins hands with every type of person, leaving the way of Muhammadur Rasoolullah ﷺ will never attain salvation. Ultimately, guidance is from Almighty Allah. Alhamdu Lillah, the explanation according to every knowledgeable Muslim was from highly self-evident sources, but our brothers in the general public wish to see stamps i.e. stamps of verification. Now, where will one find stronger verifications than those of the Ulama e Haramain Tayyibain (in that era), from where the propagation of the Deen commenced, and as per the Hadith, shaitaan (i.e. Dajjal) will never be able to enter there. Hence for the sake of the contentment of the common-folk the decree (of Aala Hazrat ﷺ) was presented before the Ulama and the Muftis of Makkah Mu'zzamah and Madinatul Tayyibah, which those grand

scholars of Islam supported and happily verified with complete sincerity and passion.

Alhamdu Lillah, in the book Husaamul Haramain Ala Manhir ul Kufr Wal Mayn you will find these verifications and rulings with a parallel translation of each page in simple Urdu language for our beloved brothers. O, Allah! Through the blessings of Rasoolullah ﷺ, grant our Muslim brothers the guidance to accept the truth, and save them from being obstinate and from doing what suits their temptations, and from supporting every such person, who is in opposition to your Beloved Nabi ﷺ. آمین آمین آمین والحمد لله رب العالمین وافضل الصلاة واكمل السلام علی سیدنا محمد واله وصحبه وحزبه اجمعین آمین .

The Ruling

Alhamdu Lillah, the lover of the Sunnat and an adversary of Bid'at Haji Isma'eel Miya سلمه has given sufficient responses to the four offensive and baseless objections. He beautifully presented the truth and the correct response. Allah bless him with a blessed reward and rise him and me and all our Sunni brothers under the Blessed Banner of the Greatest Leader ﷺ on the day of Resurrection. Aameen.

This (which Haji Isma'eel) has written is not simply a question, but it is a complete book. This humble servant gives this book the chronological name 'Teer e Isma'eel Dar Nahr e Abateel' in other words, the arrow of Isma'eel Miya in the chests of the deviant.

There is a connection in this to the blessed name of Sayyiduna Isma'eel عليه الصلاة والسلام for He is that Prophet of Allah who had a masterful discipline in archery.

It is mentioned in the Hadith Shareef that

ارموا بنى اسماعيل فان اباكم كان راميا

O Children of Isma'eel! Do archery, for your father (i.e. Hazrat Isma'eel عليه الصلاة والسلام), was a master in archery. والله تعالى اعلم.

Case 82

If Amr seeks a Peer o Murshid/Shaykh (i.e. Spiritual Guide) as a Wasila i.e. a means, will he be his Wasila in this world and in the hereafter, and will he intercede on his behalf helping him to attain salvation from the punishment (of the hereafter) or not? Zaid says that on the day of Qiyaamat everyone including the Ambia and the Awliyah will all be dependent in the Court of Allah. Who will have the power there to intercede?

(Janaab Isma'eel Miya responded to this by saying) Allah, Allah, Allah, Allah! Observe without being biased.

Your Almighty Creator says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

O, believers! Fear Allah and seek a medium towards Him, and make Jihad (strive) in His Way, in hope that you may attain salvation. [Surah Al-Ma'idah (5), Verse 35]

In other words, whatever you do in obeying the Beloved Rasool ﷺ is accepted, and without this whatever you do according to your own thinking, is not accepted.

O Muslims! O you who are willing to be sacrificed on the name of your Beloved Nabi ﷺ! O Sunnis! Take heed to what your Beloved Nabi ﷺ says. Peruse the book Tajalli ul Yaqeen page 46, blessed words no. 18

Imam Ahmed, Ibn Majah, Abu Dawud, Tayalasi and Abu Ya'la report from Abdullah ibn Ab'bas رضى الله عنه that Huzoor Sayyidul Mursaleen ﷺ says

انه لم يكن نبى اله دعوة قد تخيرها في الدنيا، واني قد اختبأت دعوتي شفاعة لامتي، وانا سيد ولد آدم يوم القيامة ولا فخر، وانا اول من تنشق عنه الارض ولا فخر، ويبدى لواء الحمد ولا فخر، آدم فمن دونه تحت لوائى ولا فخر، (ثم ساق حديث الشفاعة الى ان قال) فاذا اراد الله ان يصدع بين خلقه نادى مناد اين احد وامتته، فنحن الاخرون الاولون نحن آخر الامم واول من

يُحاسب فتفرج لنا الامم عن طريقنا فنُبضى غرا محجلين من اثر الطهور فيقول الامم كادت هذه
الامة ان تكون انبياء كلها - الحديث

In other words, For every Nabi, there was a (special) Dua which they made (i.e. used) in the world. I have kept my Dua safely hidden for the day of Qiyaaamat. It is intercession (shafa'at) for my Ummah, and on the day of Qiyaaamat I am the Master of the children of Adam and I do not have any pride over this, and I will be the first to rise from my grave, and I have no pride over this, and with me will be my flag of praise and I have no arrogance over this. Adam and all those after him will be under my banner, and I have no pride over this. When Allah wills to give judgement regarding the creation, a caller will call out, Where is Ahmed and His Ummat? So we are the final and we are the first. We are the last of all the Ummats who came, and we are first to complete accountability. All the other Ummats will give way for us, we will walk forth with glowing faces and bright limbs through the blessings of Wudu. The other Ummats will say, it was near that this entire Ummah would have become Ambia.

جمال پر تو شش در من اثر کرد و گرنه من ہاں خاکم کہ ہستم

i.e. The manifestation of the beloved took effect on me, otherwise, my entire existence is just sand and dust.

Now take heed to (evidence from the book) Barkaat ul Imdaad page 9, Hadith Number 9. It is in Sahih Muslim, Abu Dawud, ibn Majah and Mu'jam Kabeer and Tabrani from Rabee'a bin Ka'ab Aslami رضي الله عنه that Huzoor Purnoor عليه السلام said, Ask whatever it is that you wish to ask, so that I may bestow it upon you. (He said), I ask from you that I should be blessed with your company in Holy Paradise. He عليه السلام said, is that all, Ask for more. He said This is sufficient as it is all that I desire. He عليه السلام said, then support me by performing Sujood i.e. prostrations in abundance.

The text of the actual narration is as follows;

قال كنت ابيت مع رسول الله صلى الله عليه وسلم فاتيته بوضوءه وحاجته فقال لي سل ولفظ الطبراني فقال يوما: يا ربيعة سألني فاعطيك، رجعنا الى لفظ مسلم قال فقلت: اسالك مرافقتك في الجنة، قال او غير ذلك، قلت: هو ذاك، قال فاعنى على نفسك بكثرة السجود

Praise be to Allah, This blessed and exalted Sahih Hadith is an obliterator of Wahabism in every manner. The Beloved Rasool عليه السلام said, 'support me i.e. assist me' and this is known as isti'aanat i.e. to ask for support (assistance), and the beloved Rasool عليه السلام saying, 'Ask' in an absolute i.e. a categorical and unconditional manner, i.e. 'Ask whatever it is you wish to ask' is a powerful mountain upon the soul of Wahabism. From this, it is evident that Rasoolullah عليه السلام assists in all forms of need. All the wishes of the world and the hereafter are in the control of Rasoolullah عليه السلام. This is why he said unconditionally, 'Ask whatever it is that you wish to ask'.

Huzoor Shaykh Abdul Haq Muhad'dith Dehlvi روضہ شمسہ says in the Sharh e Mishkaat Shareef under this Hadith Shareef

از اطلاق سوال کہ فرمود سل بخواه و تخصیص نکرد بمطلوبے خاص معلوم می شود کہ کار همه بدست
ہمت و کرامت اوست صلی تعالیٰ علیہ وسلم ہر چه خواہد باذن پروردگار خود دہد

Regarding the absolute unconditional question, he ﷺ said, 'Ask'. In this, no particular need was mentioned, so it has become clear that all the power i.e. authority has been vested in His ﷺ sacred and miraculous hands. He may give to whom He ﷺ wishes, whatever He wishes, by the Will of Allah.

One portion of His bountiful blessings is in the world and the hereafter, and one portion of his vast knowledge is the knowledge of the Lauh and Qalam i.e. the Protected Tablet and The Pen.

فان من جودك الدنيا وضرتها ومن علمك علم اللوح والقلم

In other words, Indeed, From Your Generous Blessings, are this world and the Hereafter; and only one portion of Your Blessed Knowledge, Is The Knowledge of The Lauh and The Qalam

Allama Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ states in Mirkaat

يُؤْخَذُ مِنْ اِطْلَاقِهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ الْاَمْرَ بِالسَّؤَالِ اَنْ اَللهُ مَكْنَهُ مِنْ عَطَاءِ كُلِّ مَا ارَادَ مِنْ خَزَائِنِ الْحَقِّ

In other words, It is understood from the absolute and unconditional command which the Beloved Nabi ﷺ gave to 'ask' that Almighty Allah has blessed Nabi ﷺ with the authority that He ﷻ may give whatever He wishes from the treasures of Almighty Allah.

After that he wrote;

وَذَكَرَ ابْنُ سَبْعٍ فِي خَصَائِصِهِ وَغَيْرِهِ اَنْ اَللهُ تَعَالَى اَقْطَعَهُ اَرْضَ الْجَنَّةِ يُعْطَى مِنْهَا مَا شَاءَ لِمَنْ يَشَاءُ

In other words, Imam Ibn Saba' etc and the Ulama have mentioned concerning the unique attributes of Rasoolullah ﷺ that, Allah Almighty has made the land of Jannat the property of Rasoolullah ﷺ, that He ﷻ may bless from it whatever He ﷻ wishes, to whomsoever He ﷻ wishes.

Imam Al Ajal Sayyidi Ibn Hajr Makki رَحْمَةُ اللهِ عَلَيْهِ states in Jawhar Munazzam,

اِنَّهُ صَلَّى تَعَالَى عَلَيْهِ وَسَلَّمَ خَلِيفَةُ اللهِ الَّذِي جَعَلَ خَزَائِنَ كَرَمِهِ وَمَوَائِدَ نَعْبِهِ طَوْعَ يَدِيهِ وَتَحْتَ اِرَادَتِهِ يُعْطَى مِنْهَا مَنْ يَشَاءُ وَيَنْعَمُ مَنْ يَشَاءُ

Indeed Rasoolullah ﷺ is the Khalifa i.e. the Absolute Representative of Almighty Allah. Almighty Allah has given the treasures of His Generosity and the spread of His Bounties in the powerful hands of Rasoolullah ﷺ, and put it under the authority of Rasoolullah ﷺ as per His ﷺ wishes; meaning that He ﷺ gives to whom He ﷺ wishes, and He holds it back from whom He ﷺ wishes.

Now lets look at page 28 of the book Anwaar ul Intibah. Huzoor Sayyiduna Ghaus e Azam رضى الله عنه states,

من استغاثني في كربة كشفت عنه، ومن نادى باسى في شدة فرجت عنه، من توسل بي الى الله عزوجل في حاجة قضيت له، ومن صلى ركعتين يقرء في كل ركعة بعد الفاتحة سورة اخلاص إحدى عشرة مرة ثم يصل على رسول الله صلى الله تعالى عليه وسلم بعد السلام ويسلم عليه وينكرني ثم يخطو الى جهة العراق إحدى عشرة خطوة ينكر فيها ماسي وينكر حاجته فانها تقضى باذن الله

In other words, Whoever calls out to me during any time of need, that calamity will be alleviated, and whosoever takes my name and summons me during any difficulty, that difficulty will be alleviated, and whoever makes me a means in the Court of Allah, that need will be fulfilled, and whoever performs two Raka'at of Namaaz with eleven Surah Ikhlaas after reciting Surah Faateha in every Raka'at and then conveys Durood and Salaam to Nabi ﷺ and remembers me, and then walks eleven steps towards Iraq (i.e. Baghdad) Shareef, taking my

name as he takes each step, and thinks of his need, that need of his will be fulfilled by the Will of Allah.

Great Ulama e Kiraam, and Awliyah e 'Izaam such as Imam Abul Hasan Noorud-deen Ali ibn Jareer Lakhmi Shatooni and Imam Abdullah bin As'ad Yafa'i Makki and Allama Ali Qaari Makki and Maulana Abul Ma'ali Muhammad Salami Qaadiri and Shaykh Muhaq'qiq Abdul Haq Muhad'dith Dehlvi etc رحمہ اللہ have quoted these blessed words from Huzoor Ghaus e Paak ﷺ in their respective works, i.e. Bahjat ul Asraar, Khulasatul Mafakhir, Nuzhatul Khaatir, Tohfa e Qaadiriyaah and Zubdatul Aathaar etc.

The Ruling

Undoubtedly, to seek a wasila i.e. a medium is the beautiful Sunnah.

Almighty Allah says,

يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

Themselves they seek a medium towards their Creator, that who from amongst them is more dearer, (and they) have a hope of attaining His Mercy, and they fear His punishment. [Surah Bani Isra'eel (17), Verse 57]

It is in Tayseer Ma'alimut Tanzeel and in Tafseer e Khaazin

معناه ينظرون اليهم اقرب الى الله فيتوسلون به

The meaning of the verse is that they think i.e. search who is nearer i.e. beloved to Allah, so that we may make him our wasila i.e. medium. Undoubtedly, the Awliyah e Kiraam are the intercessors and aids of those who seek their means in the world and in the grave and the hereafter.

Imam Arif Billah Sayyidi Abdul Wahabi Sha'rani ر.ه.ه. states in 'Uhood e Muhammadiyah

كل من كان متطلقا بنبي او رسول او ولي فلا بد ان يحضره وياخذ بيده في الشدائد

In other words, whosoever seeks the Wasila of any Nabi or Rasool or Wali, it is certain that they will be present at the time of their difficulty, and they will assist him.

It is mentioned in Mizaanush Shari'at ul Kubra

جميع الائمة المجتهدين يشفعون في اتباعهم ولا يلا حظونهم في شدائدهم في الدنيا والبرزخ ويوم

القيامة حتى يجاوزوا الصراط

All the A-imma e Mujtahideen intercede for their followers, and they always watch over them in difficult times, in the world, in their graves and in the hereafter, until such time that they do not pass over the Pul Siraat. (For the time of difficulty is then alleviated, and the era of لا خوف عليهم ولا هم يحزنون i.e. upon them there is neither any fear nor any grief, has been mentioned to mean, for always. والله الحمد)

He further states,

ان ائمة الفقهاء والصوفية كلهم يشفعون في مقاديرهم ويلا حظون احوالهم عند طلوع روحه وعند سوال منكرو وكبير له وعند النشر والحشر والحساب والبيزان والصراف لا يغفلون عنهم في موقف من المواقف الاخيرة

Indeed, the Fuqaha (Specialists of Islamic Jurisprudence) will all intercede for their followers, and they observe every moment of their followers and mureeds, be it at the time of their passing, when their souls are being removed, or at the time of questioning by Munkar and Nakeer, during their accountability on the day of reckoning, when their deeds are weighed at the scale of justice, and when crossing over Pul Siraat; and they are in reality not heedless of any of their stations. He further states,

ولها مات شيخنا شيخ الاسلام الشيخ ناصر الدين القلاني راحة بعض الصالحين في المنام فقال له، ما فعل الله بك، فقال: لم اجلسني المذبح في القبر ليس لانني اتاهب الامام مالك فقال مثل

هذا يحتاج الى سوال في ايانه بالله ورسوله تنحياعنه فتتحياعني

In other words, when our blessed teacher Shaykh Naasirud-deen Laqaani Maaliki رَحِمَهُ اللهُ تَعَالَى passed away, some pious personalities saw him in their dreams. They asked him, How has Almighty Allah treated you. He said, When Munkar and Nakeer sat me up to question me, Imam Maalik رَحِمَهُ اللهُ تَعَالَى appeared and said, Does even such a person need to be asked whether he has Imaan in Allah and His Rasool ﷺ? Stay away from him i.e. leave him be, and so they immediately left me alone.

He further states,

واذا كان مشايخ الصوفية يلاحظون اتباعهم ومريدهم في جميع الاهوال والشدائد في الدنيا
والاخيرة فكيف بأئمة المذاهب

When the Awliyah look out for their mureeds and followers in the time of every calamity and difficulty, in the world and in the hereafter, then what can be said about the A-imma of the Madhabs! رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ

Maulana Noorud-deen Jaami متدس سره الہی quotes in Nafahat ul Uns Shareef from Hazrat Maulavi Mafawi متدس سره التوی that near the time of his passing, he said to his mureeds i.e. to his disciples;

ورہر حالتے کہ باشید مرایا وکنید تا من شمارا مہد باشم درہر لباسے کہ باشم

In other words, remember me in your every condition, for I will assist you in your every attire (i.e. in life and after passing as well).

Janaab Mirza Jaanjana(n) Saaheb (whom the grand forefather of Isma'eel Dehlvi in lineage, knowledge and spiritual affiliation Shah Wali-ullah Saaheb used to refer to as, 'the guardian of the way of the Prophet ﷺ and the inviter towards the Sunnah' and he said about him i.e. about Janaab Mirza Jaanjana(n), that there was no person so devoted to following the Sunnah in that era in India and Arabia and its surroundings, and even in their pious predecessors, there were few like him); states in his Malfuz,

التفات غوث الثقلین بحال متوسلان طریقہ علیہ ایشاں بسیار
معلوم شد باین کس از این طریقہ ملاقات نشد کہ توحب مبارک
آں حضرت بحالش مبذول نیست

The attention of Ghausus Saqalain seemed more on those connected to our spiritual order. Not a single person has been found in this Tariqah, on whom the special blessed attention of Hazrat is not bestowed.

He further stated,

عنایت حضرت خواب نقشبند بحال معتقدان خود مصروف
است مغلان در صحراها وقت خوب اسباب واسپان خود بحماییت
حضرت خواب می سپارند و تائیدات از غیب همراه ایشاں می شودند

Upon our devotees is the special blessing of Hazrat Khwaja Naqshband. When the Moghuls would go to sleep in the desert, they would leave their belongings and horses in the protection of Hazrat, and he was blessed with unseen aid. This discussion is from Qadi Thana'ullah Paanipati. (Maulavi Ishaq quoted from him in Mi'a Masa'il and in Arba'een, and Janaab Mirza Mazhar Saaheb, his Peero Murshid has written about him, that he was one blessed with great excellence and Wilayat, and he addressed him as the propagator of the Shariat and the communicator of the light of Tariqat, and one who is the embodiment of light, and a very noble personality, and the vault of radiance and blessings, and it is mentioned that Janaab Shah Abdul Aziz Saaheb used to refer to him as the Baihaqi of the era).

He i.e. Qadi Thana'ullah Paanipati writes in his book Tazkiratul Mauta

اولیاء اللہ دوستان و معتقدان را در دنیا و آخرت مددگاری می فرمایند
و دشمنان را هلاک می نمایند و از ارواح بطریق اویسیت فیض باطنی می رسد

The Awliyah Allah assist their friends and well-wishers in this world and in the hereafter, and they destroy (their) enemies, and to those on the Owaisi Tariqah, they bestow unseen blessings upon them. The intense ignorance and deviance of the deviant is a spectacle, that he rejects intercession on the basis of (Allah's Servants) being dependent on Him, whereas this dependency is, in fact, the origin of this intercession. If here there was no dependence and one can do what he pleases with his own free will, then what need would there be for intercession. To absolutely reject the intercession of the Ambia and

the Awliyah is clear deviance and according to the Fuqaha, it is tantamount to kufr. According to the Fuqaha e Kiraam, he is a rejecter and an unbeliever. The great Imam Ibn Humaam states in Fathul Qadeer the annotation of Hidayah

لا تجوز الصلوة خلف منكر الشفاعة، لانه كافر

Namaaz behind a rejecter of Shafa'at i.e. intercession is not permissible, because he is a kaafir

It is mentioned similarly in Fatawa Khulasa and Bahrur Raa'iq etc. It is in Fatawa Tatar Khania and then in Tariqah Muhammadiyah

من انكر شفاعة الشافعين يوم القيامة فهو كافر

One who rejects the intercession of the intercessors on the day of Qiyaamat is a kaafir

It is Fard upon Zaid to repent and accept Islam again afresh. After refreshing his Islam, he must make Nikah to his wife again, just as it has been mentioned in Jami ul Fusuleen, Hindiya and Durar etc.

Case 83-84

If Zaid does not have a Peer o Murshid / Shaykh i.e. a Spiritual Guide, will he attain Falaah i.e. spiritual success/salvation or not? And will shaitaan be his Peer o Murshid or not? Because Almighty Allah commands

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

And seek a medium towards Him

The Ruling

Yes, both these matters are proven from the statements of the Awliyah e Kiraam مستسنائىد باسرارهم and shortly we will substantiate both these from the Holy Qur'an. The first being that the one who has no Peer (Shaykh) will not attain Falaah i.e. spiritual success and spiritual prosperity.

Hazrat Sayyiduna Shayk-ush Shuyookh Shahaab ul Haq wad-Deen Suharwardi مستسنائىد states in Awaarif ul Ma'arif Shareef

سبعت كثيرا من المشائخ يقولون من لم ير مغلح لا يفلح

In other words, I heard many Awliyah e Kiraam saying that one who does not see someone who has gained spiritual success will not gain spiritual success.

The second one being that shaitaan is the Peer of a person who has no Peer i.e. Shaykh.

It is in Awaarif ul Ma'arif Shareef

روى عن أبي يزيد (رضي الله تعالى عنه) انه قال من لم يكن له استاذ فامامه الشيطان

In other words, it has been reported from Sayyiduna Ba-Yazid e Bustami عليه السلام that he said, shaitaan is the Peer of one who has no Peer

It is in the blessed Risaala of the great Imam Abul Qaasim Qushairi

يجب على المريد ان يتادب بشيخ فان لم يكن له استاذ لايفدح ابداً، هذا ابويزيد يقول من لم

يكن له استاذ فامامه الشيطان

In other words, It is compulsory upon a Mureed (disciple) to receive spiritual training from a Peer/Shaykh, as he will not be able to attain spiritual success without a Peer. Abu-Yazid stated that shaitaan is the Peer of one who has no Peer.

He then said,

سمعت الاستاذ ابا على الدقاق يقول: الشجرة اذا نبتت بنفسها من غير غارس فانها تورق

ولكن لا تشهر، كذلك المريد اذا لم يكن له استاذ يأخذ منه طريقة نفساً فنفساً فهو عابد هواه

لا يجد نفاذاً

In other words, I heard Hazrat Abu Ali Daq'qaq رحمۃ اللہ علیہ saying that when a tree grows without it being grown (nurtured) by an arbour-culturist, i.e. a cultivator of trees, it grows leaves but no fruit. Similarly, if there is no Peer for a Mureed, from whom at every breath he may learn the path, then such a person is the slave of his inner desires, and will not find the (true) path.

Hazrat Sayyiduna Meer Abdul Waahid Bilgiraami رحمۃ اللہ علیہ states in Saba' Sanabil Shareef

چوپیرت نیست پرست ابلیس
کہ راہ دین زدست از مکرو تلبیس

When you have no Peer, then your Peer is Iblis, because he has hijacked the path of Deen, using deception.

This station i.e. position needs much explanation and detail, but I say, guidance is from Allah.

Salvation is in two categories

In the first category, there is eventual deliverance and salvation, even if it is (Allah Forbid) after initial punishment. This is essential for every Muslim, according to the Aqida of the Ahle Sunnat and this is not dependent on any Bay'at or being a mureed. For this, to simply recognise the Nabi as the Murshid (Master) is sufficient. In fact, this is proven even for those uninformed ones, who in the early Islamic era lived in distant isolated mountainous regions, or on unknown Islands, and did not receive the message of Nubuwwah, but they left this world only on Tauheed i.e. they died believing in one Allah. Ultimately this salvation is for them as well.

It is in Sahih Bukhari and Muslim from Anas رضي الله عنه that Rasoolullah ﷺ said, (on the day of judgement) the Ahle Mahshar i.e. all those waiting for accountability on the day of judgement, after having been turned away by all the other Ambia, and after going from one to the other, will finally end up in My Court, and I will say, انا هنا I am here for your intercession. I will then seek permission from My Creator and He will grant Me permission, so I will fall into Sajdah, and it will be commanded

يا محمد ارفع راسك وقل تسبيح وسل تعطه واشفع واشفع

O, Muhammad! Raise your head and speak, your word will be heard,
and ask, and you will be given (whatever you ask) and intercede,
your intercession will be accepted.

I will say, O My Rabb! My Ummat, My Ummat! It will be commanded, Go and release from hell whosoever has Imaan in his heart equivalent to a grain of barley. I will release them (from hell) and again I will present myself in the court of Allah, and again I will fall into Sajdah and the same will be said that, O Muhammad! Raise your head and speak, your word will be heard, and ask, and you will be given (whatever you ask) and intercede, your intercession will be accepted. I will say, O My Rabb! My Ummat, My Ummat! It will be commanded, Go and remove from hell whosoever has Imaan in his heart Imaan even equivalent to a grain of barley. I will remove them (from hell), and then for the third time, again I will present myself in the Court of Allah, and again I will fall into Sajdah and the same will be said that, O Muhammad! Raise your head and speak, your word will be heard, and ask and you will be given (whatever you ask) and intercede, your intercession will be accepted. I will say, O My Rabb! My Ummat, My Ummat! It will be commanded, Go and remove from hell whosoever has Imaan in his heart Imaan even equivalent to a grain of barley. I will remove them (from hell) and then for the fourth time, again I will present myself in the Court of Allah, and again I will fall into Sajdah and the same will be said that, O Muhammad! Raise your head and speak, your word will be heard, and ask and you will be given (whatever you ask) and intercede, your intercession will be accepted. I will say, O My Rabb! Allow me to release those who believed in You as One. It will be said that this is not because of you (asking), but by My Honour, My Majesty, My Magnificence and My Divine Greatness, I will remove from it (Hell) every Muwah-hid i.e. every such person who sincerely believed in one Allah alone.

I (Aala Hazrat) say, This, in reality, is not rejection for Huzoor ﷺ to intercede, but it is acceptance because they will only be removed from hell after Huzoor ﷺ will make the plea for their release. It has only been said that they did not get the opportunity to use the medium of Risaalat, but them knowing of the Oneness i.e. acknowledging it was sufficient for Imaan, i.e. this is how much they only knew about the Oneness of Allah.

I (Aala Hazrat) say, from the meaning i.e. interpretation of the Hadith which I presented, it is clear, that this is not in contrast to that Sahih Hadith, for it was said,

ما ازلت اتردد على ربي فلا اقوم فيه مقاما الا شفعت حتى اعطاني الله من ذلك ان قال يا محمد ادخل من امتك من خلق الله من شهد ان لا اله الا الله يوم ما واحدا مخلصا ومات على ذلك

I will continue to come and go before my Creator. For whichever reason I stand up to intercede, it will be accepted, until such time that my Creator will say, From the entire creation all those who are from your Ummah and who died on Tauheed i.e. believing in Allah as One, enter them into Jannat. [This has been reported by Imam Ahmed with the merit of it being Sahih from Hazrat Anas رضي الله عنه]

And here (in this case) it is regarding the discussion on the Ummat, and hence here لا اله الا الله in fact, refers to the entire Kalima Tayyibah, just as it is reported from Imam Ahmed and in the Sahih of Ibn Hib'ban as per the Hadith of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said,

شفاعتي لمن شهد ان لا اله الا الله مخلصا وان محمدا رسول الله يصدق لسانه وقلبه وقلبه لسانه

My intercession is for every such person who bears testimony to the Oneness of Allah and to my Risaalat i.e. my Prophethood, with sincerity, confirming with his tongue what is in his heart and with the heart confirms what is on the tongue.

اللهم اشهد وكفى بك شهيدا اني اشهد بقلبي ولساني انه لا اله الا الله وان محمدا رسول الله صلى الله تعالى عليه وسلم حنيفا مخلصا وما انا من البشر كمين والحمد لله رب العالمين۔

O, Allah! Be Witness (to my testimony) and Your Witnessing is sufficient, that I am testifying with my heart and tongue that there is none truly worthy of worship besides Allah, and Muhammad ﷺ is His Rasool. I distance myself from all false religions, being one firmly on Islam, and I am not of the polytheists, and all praise is due to Allah, The Creator of the worlds.

The Second Category is one of complete salvation by entering Jannat without any prior punishment. There are two parts to this: The First, being ‘The Occurrence (on the Will of Allah)’. This according to the Ahle Sunnat is only on the Will of Allah, and He may afford this to whomsoever He Wills, even though he may be responsible for hundreds of thousands of major sins; and if He (Allah) so Wills, then He may hold him accountable because of just one minor sin, even though he may possess hundreds of thousands of virtuous deeds. (even though He i.e. Allah will not do this.)

It is the Word of Almighty Allah,

وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ۖ ۝ الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَثَمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۖ
إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ ۖ

And to bless with a most blessed reward, those who do virtuous deeds. Those who keep away from major sins and immodesty, except that they approached sin, and then abstained. Undoubtedly, the Mercy of Your Rabb is infinite. [Surah An-Najm (53), Verses 31-32]

And Almighty Allah says,

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ۖ

If you continue to abstain from the major sins, which are forbidden unto you, then We will forgive your other sins, and We will enter you into a place of Dignity. [Surah An-Nisa' (4), Verses 31]

And Almighty Allah says,

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۖ ۝ ذَلِكَ ذِكْرَى لِلَّذِينَ هُمْ عَنْ

Undoubtedly, virtuous deeds obliterate sins. This is advice for those who accept the advice. [Surah Hud (11), Verses 114]

This is Justice, and that is His Divine Grace.

فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ

He may forgive whom He Wills, and punish whom He Wills

[Surah Al-Baqarah (2), Verses 284]

Countless people who are in contempt for major sins will be pardoned through the intercession of Rasoolullah ﷺ.

Nabi Kareem ﷺ says,

شفاعتى لاهل الكبائر من امتى - رواه احمد وابوداؤد والترمذى والنسائى وابن حبان والحاكم
والبيهقى وصححه عن انس بن مالك والترمذى وابن ماجه وابن حبان والحاكم عن جابر بن
عبد الله والطبرانى فى الكبير عن ابن عباس والخطيب عن كعب بن عجرة وعن عبد الله بن عمر رضى
الله تعالى عنهم اجمعين

My intercession is for the big sinners of my Ummah (This Hadith has been reported by Ahmed, Abu Dawud, Tirmizi, Nasa'i, Ibn Hib'ban, Haakim and Baihaqi from Anas bin Maalik and Baihaqi has said that this Hadith is Sahih, and Tirmizi, Ibn Majah, Ibn Hib'ban and Haakim have reported it from Jabir bin Abdullah, and Tabrani reported it in Mu'jam Kabeer from Abdullah ibn Ab'bas and Khateeb reported it from Ka'ab bin Ujrah and Abdullah bin Umar رضى الله تعالى عنهم اجمعين .

Rasoolullah ﷺ says,

خيرت بين الشفاعة وبين ان يدخل شطر امتي الجنة فاخترت الشفاعة لانها اعم واكفى اترونها
 للمؤمنين المتقين لاولئكتها للمذنبين المتلوثين الخطائين رواه الحد بسند صحيح والطبراني
 في الكبير باسناد جيد عن ابن عمرو وابن ماجة عن ابي موسى الاشعري رضى الله تعالى عنهم

My Creator said to me, You have the choice of either interceding or for half of your, Ummat to enter Jannat without facing any punishment. I chose intercession because it is more extensive and more sufficient. Do you think that this is for the pious believers? But no! In fact, it is for the sinful ones, the tainted ones, and those who made huge mistakes. [This Hadith is reported by Ahmed, with the Merit of Sahih, and Tabrani reported it in Mu'jam Kabear with the merit of it being Jayyid, from Abdullah ibn Umar, and Ibn Majah reported it from Abu Musa Ash'ari رضى الله تعالى عنهم].

In fact, there will also be those whose sins will be changed with virtues.

Almighty Allah says,

فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝

So Allah will transform their sins into virtues, And Allah is Most Forgiving, Most Merciful. [Surah Furqan (25), Verse 70]

It has been mentioned in the Hadith that one person will be brought forth on the day of Qiyaamat. It will be commanded, put forth his very minor sins, and conceal his major sins. It will be said to him, on such

and such day you did such and such thing, so he will confess to it, and he will be afraid due to his major sins.

It will be commanded,

اعطوه مكان كل سيئة حسنة

Give him one good deed in place of every sin

He will say, O my Creator, I have done other sins which have as yet not been mentioned. After saying this Sayyiduna Rasoolullah ﷺ smiled so broadly, that His ﷺ blessed teeth became visible. [Tirmizi reported this from Abu Zarr ؓ]

In brief, for ‘The Occurrence (on the Will of Allah)’, with the exception of Islam and the Mercy of Allah and His Rasool ﷺ there is no other condition. *حبل و ملا و صلى الله تعالى علي وسلم*

The second, being ‘Hopefulness, i.e. true expectation’. In other words, for the deeds, actions, statements and condition of a person to be such, that if he dies on it (i.e. with Imaan), then there is true expectation through the Mercy of Almighty Allah, that he will be entered into Jannat without any reckoning. This is the salvation which we have been commanded to seek,

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ ۖ

Go swiftly towards the forgiveness of your Rabb, and towards that Paradise, the extent of which is like the vastness of the skies and earth [Surah Al-Hadeed (57), Verse 21]

This is because the humanly acquisitions are connected to it. This is also broken up into two categories;

The first is apparent salvation: This in no way refers to that which is the aim of the mere apparent ones (i.e. the imposters), whose sights are only on the physical deeds, who have made their apparent look adorned by the commands of Shariah, and have apparently kept themselves free from sinful acts, and hence they regard themselves as pious ones who have already received salvation, even though their inner condition is tainted by,

- | | |
|--|--------------------------------------|
| 1. Self-glorification | 2. Conceit |
| 3. Jealousy, | 4. Envy |
| 5. Love for praise | 6. Love for wealth |
| 7. Love for the materialistic world | 8. A desire for fame, |
| 9. Respect for the wealthy | 10. Disrespect for the poor |
| 11. Following their desires | 12. Intrusions |
| 13. Ingratitude | 14. Greed |
| 15. Miserliness | 16. Far-fetched aspirations |
| 17. Worldly Expectations | 18. Unwarranted suspicion |
| 19. Dislike for the truth | 20. To be pleased with wrong |
| 21. Deceit | 22. Treachery |
| 23. Distrustfulness | 24. Obliviousness |
| 25. Vulgarly | 26. Greed |
| 27. Flattery | 28. Trust in the creation |
| 29. Oblivious of the Creator | 30. Being oblivious of death |
| 31. The audacity to disobey Allah | 32. Hypocrisy |
| 33. Adherence to shaitan | 34. Slaveship to one's desire |

35. Inclination towards vanity

37. Lack of Fear for Allah

39. Absence of sincerity

41. Negligence in fulfilling your rights to Allah etc.

36. Dislike for virtuous deeds

38. Despondency

40. Anger

In other words, the inner-self is being polluted by these destructive evils, like a canopy of brocade over a heap of dung, in other words, beautiful outside and impure from within. So, will these inner evils allow the apparent correctness to remain intact? Never! Let the situation occur.

Which unspeakable situation is it, that it will not be mentioned, and which failure is it, that it will not be raised! And then what can be said about the pious amongst the common-folk. Today, there are even many Ulama that if they appear pious, then it is similar to the above situation.

الامن شاء الله وقليل ما هم

Except for Whom Allah Wills, and they are very few

I would have gone deeper into this discussion, but what benefit is in it, because the truth is bitter. Instead of taking benefit from it and trying to rectify themselves, contrary to this, they become the adversaries of the one who is educating them.

However, this much I will definitely say that, a thousand laments upon that so-called knowledge, whereby nowadays so many deviants and apostates utter and write and publish such harsh insults in the Court of Allah and His Rasool ﷺ but this cannot be heard by such people (i.e. these so-called self-professed pious ones).

Sometimes they are absorbed in their own comforts, and at other times in their heedlessness, while at times locked in their Naichari way, and in other instances, trapped in greed. Some care about their association, while others fear that if they refute the apostates, and inform the Muslims of their kufr, then they will look bad, and the newspapers and periodicals will speak against them, and thousands of lies will be attributed towards them, so (they feel) why must we allow our peace and comfort to be compromised.

Due to these impure reasons, they remain silent, and if they themselves are erring in their actions; in fact, if they have erred in belief, and if someone informs them of this, then in this situation they forget about their manners and their peace and comfort, or their peaceful style; rather they lose all control and rant and do what they can in enmity (against the one who informed them).

If they are not able to respond to that which is the truth, then they display enmity and arrogance, to the extent that they have forged text from books, and have given false references from their whims, so that their word may seem to be the correct one.

They do not wish to lose their leadership to the common-folk or have any loss in what they earn from lectures etc. Is this what they refer to as Taqwa i.e. piety? Most certainly it is not. In fact, this silence while Almighty Allah and His Rasool ﷺ are being insulted, and this anger and baseless support of their desires in such instances, shows that more than the honour of Allah and His Rasool ﷺ they have their own honour in their hearts.

Now, what more can be said about it but to say,

انا لله وان اليه راجعون ولا حول ولا قوة الا بالله العلي العظيم

Indeed, We are here for Allah, and indeed towards Him is our return, and neither is there any power or might, but with Allah, The All Supreme.

In brief, this type (of people) have no connection to salvation. They are clearly ruined. In fact, if they do all that which is required apparently for salvation, by fulfilling all the commands of Allah apparently, and they also do not commit any major sins, nor do they incline towards any minor sins, then if these offensive traits of character are not removed, they will remain suspended. It will have no effect on them.

In other words, if there is miserliness in one's inner character, then one should be hard on the inner-self by being generous, and one should abstain from envy and not use it as a tool against the one being

envied. On this conjecture, this is regarded as the big Jihad i.e. the great battle (with your inner-self), and if one does this, then after this, there is no accountability, but rather there is a great reward.

It is mentioned in the Hadith that Nabi Kareem ﷺ said,

ثلاث لم تسلم منها هذا الامة: الحسد والظن والطيرة، الا انبئكم بالخروج منها اذا ظننت فلا تحقق، واذا حسدت فلا تبغوا اذا تطيرت فامض

There are three habits which will not leave this Ummat; jealousy, wrongful suspicion and inauspiciousness. Should I not tell you the cure for it. If you have wrongful suspicion, then do not pay attention to it, and if you are jealous then do not transgress the rights of the one being envied, and due to inauspiciousness (i.e. some ill-omen), do not hold back any work.

This Hadith has been reported in Kitaabul Imaan in Sittah through Imam Hasan Basri without mentioning any Sahaba, and Ibn Adi reported it with a merit of it being Muttasil from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, when jealousy enters your heart, then do not be excessive, and when wrongful suspicion occurs, ignore it, and if you feel inauspiciousness (i.e. some ill-omen), then do not stop (what you are doing), but continue having trust in Allah.

This is the salvation of piety i.e. Falaah e Taqwa i.e. due to fear of Allah, and through this, a person becomes truly pious. I have mentioned this

to be the apparent salvation in the sense that, whatever one has to do or not to do in this regard, the rules for it are apparent and clear.

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

Undoubtedly, true guidance has become distinct from deviance.

[Surah Al-Baqarah (2), Verse 256]

The second, is inner salvation, meaning that the heart and body are cleansed of malice and brightened by blessedness, thereby removing all the evils of concealed ‘shirk’ from the heart until one reaches the stage where one is enlightened by the blessings of لا مقصود الا الله ‘There is no purpose but (to become close to) Allah’, followed by the stage of لا مشهود الا الله ‘There is none in my sight but Allah’ and then the stage of لا موجود الا الله of ‘None is truly existing in Being, but Allah’. In other words, one should first have no purpose of any other than Allah, then all other than Allah will be nothing in your sight, and the true reality will manifest, and one will realise that existence and life is only for Allah and that all the rest are reflections and manifestations.

This is the greatest level of salvation and is the salvation of benevolence. In the stage of salvation through piety, there was distancing from punishment and the comfort of Jannat.

فَمَنْ رُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

So He who is saved from Hell and entered into Paradise has indeed reached his purpose i.e. salvation. [Surah Aal e Imran (3), Verse 185]

Hence, for this salvation, i.e. to attain this level of success, there is the need for a Murshid i.e. a Shaykh, be it of the first category or the second.

I say, that the Murshid (spiritual guide) is also of two types;

The first type is the Peer e Aam i.e. the broader unspecified one, and this refers to the Kalaam i.e. Word of Allah, the word of Rasoolullah ﷺ, the A-imma of the Shariat and Tariqat, the words of the Ulama e Deen and the men of wisdom and guidance. Based on this proper chain, the guides of the people are the words of the Ulama, the guides of the Ulama are the words of the great Imams, the Murshid of the great Imams is Rasoolullah ﷺ, the special guide of the beloved Rasool ﷺ is the Divine Word of Almighty Allah ﷻ.

Be it the salvation i.e. apparent success or inner success, there is no way to it without this guide, and whosoever is separated from it, is indeed a kaafir and deviant, and the Ibaadat (worship) performed by such a person is ruined and destroyed.

The second type is the Peer e Khaas i.e. the special, personal or selected Spiritual Master. This is when a person gives his hand in the hand of a Sunni Sahihul Aqida Aalim whose actions are proper, and who fulfils all the requirements (of being a Shaykh). This is the

Murshid e Khaas who is known as the Peer or the Shaykh. This two is of two types;

The First is the Shaykh e Ittisaal; i.e. the foundation to the upper levels. In other words, by giving your hand in his hand i.e. by taking Bay'at with him (when he initiates you into a Silsilah i.e. spiritual chain), the connection of a person reaches without any break in the chain to Huzoor Pur Noor Sayyidul Mursaleen ﷺ. For this, there are four conditions;

- 1. Through proper channels, the Silsilah of the Shaykh should without any disruption reach the beloved Rasool ﷺ. It should not break anywhere in between, because one cannot remain connected through a broken link. Some people without any proper Bay'at, merely on the basis of inheriting a position, take the seat of successorship of their fathers and forefathers, or if they did take bay'at but did not receive the Khilafat i.e. authority of spiritual representation, and they start to make mureeds without the relevant permission, or if the Silsilah is one which has already been discontinued, then in such cases there is no blessing and some people forcefully continue to give permissions in these. Another situation is if the Silsilah, in reality, was a good one, but in the middle somewhere there is such a person who due to not qualifying for the required conditions was not deserving of making mureeds, and the branch (of the silsila) which extends from him is disrupted in the middle. In such cases, one will never attain a firm connection. It is foolishness if one attempts to get milk from a bull or have a child with a barren female.**

2. The Shaykh should be Sunni Sahihul Aqida (i.e. one holding the true Sunni Belief). The chain of a deviant or misled person will lead one to shaitaan, and not to Rasoolullah ﷺ. Nowadays there are many deviants and those with no Deen, and even the Wahabis, who openly reject the Awliyah and have enmity with them, yet they too have now spread out a trap of Peeri Mureedi i.e. they too are making mureeds to deceive the Muslims. Be aware of them, Stay Alert, Be cautious!

اے با ابلیس آدم روئے ہست
پس بہر دستے نباید داد دست

There are many devils in the form of humans, so you should not give your hand in just any hand.

3. He should be an Aalim. I say, He should have knowledge of Fiqh which is sufficient for himself, and it is necessary that he should be fully aware of the Aqaa'id i.e. beliefs of the Ahle Sunnat, and he should know well the differences between kufr and Islam and between deviance and guidance, because if he is not a deviant now, then he will end up becoming one later.

فمن لم يعرف الشر فهو ما يقع فيه

One who is not informed of the evils is ill-informed.

One day he will fall into it.

There are hundreds of words i.e. statements by which kufr becomes applicable, and the ignorant due to their ignorance fall into it. In fact in the first place they do not even know that their statement or action caused kufr to become applicable; and without knowing, one will not be able to make Tauba, i.e. repent, so they will remain caught up in this, and if someone informs them of their error, then a logical and level headed ignorant person will also gladly acknowledge it, but as for (some) of those who are sitting on the seats of Sajaadgi (i.e. as successors), their (so-called) honour is in their own hearts, so how will it let them accept (their weaknesses).

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

And when it is said to him, Fear Allah, he becomes more adamant in sinning. [Surah Al-Baqarah (2), Verse 206]

And if they were really true ones and they really did accept, then to what extent, only this much that they will repent personally. Due to the statements and actions of kufr, the initial Bay'at has been annulled. Now they should become Bay'at at the hand of some other Shaykh and they should give the new Shajrah (Book of Spiritual Guidance) of the new Shaykh, even if they may have been the khalifa of the first Shaykh (who was astray). How can the inner desire of such people really accept this! They will also not be prepared to acknowledge that as of today that silsila is discontinued and that they should stop making mureeds (in that silsila), but rather, such people

will without any care keep the same annulled silsila established. Hence, it is essential to have knowledge of Aqaa'id.

- 4. He should not be a 'Faasiq Mu'lin' i.e. an open and clear transgressor. I say, On the basis of this condition, there is no actual break in connection i.e. of the actual Silsila because fisq alone is not the cause of annulment, but to respect the Peer is Waajib i.e. essential, and to censure a Faasiq is Waajib. To combine both is futile i.e. invalid. It is in Tabayyinul Haqa'iq of Imam Zail'i etc. regarding a Faasiq that,**

في تقديره للإمامة تعظييه قد وجب عليهم اهاتته شرعا

To put him in front for Imaamat i.e. to lead the prayer is to give him respect, and in the Shariat, it is Waajib to censure him.

The Second, is the Shaykh e Isaal, in other words with the above-mentioned conditions, he should be aware, i.e. have knowledge of the mischief of the Nafs i.e. the inner-self, the deceptive traps of shaitaan, and the trappings of the carnal desire.

He should know how to nurture and train others (spiritually), and he must have sincere compassion over those who are connected to him, by informing them (i.e. his mureeds) of their weaknesses, and he should give them the remedies for these weaknesses, and he must be able to solve the problems which they face in their lives. He should not only be a Saalik (a traveller on the path of righteousness) but

neither should he be a Majzoob (one who is so absorbed in spiritualism that he is not able to directly benefit others).

It is written in Awaarif Shareef that, Both these are not worthy of being Peers.

I say, the reason for this is because the first one is himself still travelling (i.e seeking) the path and the second is heedless of the manner of training and nurturing, He should either be a Majzub Salik, i.e. one who already made great spiritual progress in the love of Allah, or a Salik Majzub i.e. one who is progressing spiritually in the Love of Allah, and the first is better (i.e. he should be a combination of both in a particular sense).

I say this is because they are the ‘muraad’ purpose and he is the ‘mureed’ i.e. the seeker. Bay’at is also of two types;

The first type is known as Bay’at e Barkat i.e. the allegiance of blessings, whereby one enters a silsila simply to attain its blessings. Nowadays, this is the general practice, and that too is only for those who do this with pure intention, otherwise, there are many who take bay’at for futile worldly reasons. That is however not part of this current discussion. For this Bay’at i.e. bay’at e Barkat it is sufficient if he (the Shaykh) is the possessor of the four conditions of the Shaykh e Ittisaal,

I say, This also is not futile. It is beneficial and in fact very beneficial and it is of benefit, i.e. workable in the world and in the hereafter. To have your name written in the register of the devotees of the Beloveds of Allah and to join a silsila connected to them, is a blessing in the real sense.

Firstly, their special devotees are alike to the seekers on the path of spiritualism in this regard, i.e. they imitate them, and Rasoolullah ﷺ says,

من تشبه بقوم فهو منهم

One who imitates any nation, he is from amongst them

Sayyiduna Shaykush Shuyukh Shahabul Haq wad-Deen Suharwardi رضى الله عنه states in Awaariful Ma'arif Shareef,

واعلم ان الخرقة خريقتان: خرقة الارادة وخرقة التبرك، والاهل الذي قصده المشايخ للبريدين خرقة الارادة، وخرقة التبرك تشبه بخرقة الارادة فخرقة الارادة للبريد الحقيقي وخرقة التبرك للمتشبه ومن تشبه بقوم فهو منهم

You should know that the Khirqah (i.e. spiritual garb i.e. blessing) is of two types; the Khirqah e Iradat and the Khirqah e Tabaruk. The actual purpose of the mureeds of the Masha'ikh is the Khirqah e Iradat (i.e. The Garb of Free-will, and the Khirqah e Tabaruk (i.e. The Garb of Blessings) has resemblance to it, so for the mureed in the true sense,

is the Khirqah e Iradat i.e. allegiance of discipleship, and for those wanting the resemblance i.e. the likeness of it, is the Khirqah e Tabarruk, i.e. the allegiance of blessings, and one who wishes resemblance, i.e. to imitate any nation, then he is from them.

Secondly, is for those special, i.e. elite devotees to be joined to one thread, i.e. chain.

بلبل ہمیں کہ تانیہ گل شود بس ست

For a nightingale, it is sufficient to be in the company of a flower

هم القوم لا يشقى بهم جليسهم

Rasoolullah ﷺ says that His Creator says, They are such a nation that even the one who sits in their company, does not become wretched.

Thirdly, The beloveds of Allah are the signs i.e. the symbols of Mercy. They make those who take their names their own, and they watch over them generously.

The distinguished Imam Abul Hasan Noorul Millat wad-Deen Ali مدظلہ العالی states in Bahjatul Asraar Shareef, Huzoor Purnoor Sayyiduna Ghaus e Azam رحمہ اللہ was asked that if a person is someone who takes your name, but he never took bay'at at your hands, and neither did he wear the blessed Khirqah from you, will he still be counted amongst your mureeds?

He said,

من اتتلى الى وتسى لي قبله الله تعالى و تاب عليه ان كان على سبيل مكروه وهو من جملة اصحابي وان ربي عزوجل وعدني ان يدخل اصحابي واهل مذهبي وكل محب لي الجنة

He who attributes himself towards me, and includes his name in the register of my disciples, Almighty Allah will accept him, and if he is on any path of error, then He will afford him the chance to repent, and he will be counted amongst my mureeds, and my Creator عزوجل has promised me that, He will enter all my mureeds, and all those on my way, and all those who love me into Jannat. والحمد لله رب العالمين

The second type is known as Bay'at e Iradat i.e. the allegiance of discipleship. In other words, to completely extract yourself from your own objectives and influences and leave your own free-will, and to give yourself completely in the hand of a Shaykh who is a true guide, and who will connect you in the Court of the Creator.

You should accept him absolutely as your Ruler, your Master, and your Captain. You should walk the path of Sulook (i.e. the path of spiritual progress) as he commands you to do so. You should not take a single step against his wish.

If in any of his commands and in what he commands you, some things do not seem completely proper to you, then think of them as being similar to the actions of Hazrat Khidr عليه الصلوة والسلام.

Think of this as the weakness of your intellect and do not object to any of his commands, even in your heart. Present all your difficulties before him. In other words, you should place yourself in his hand like a dead person in the hand of one who is alive. This is the Bay'at of the Salikeen i.e. the true seekers, and it is this which is the purpose of the Murshids and the Masha'ikh. It is this which takes you towards Almighty Allah.

This is the (bay'at) which Sayyiduna Rasoolullah ﷺ took from the Sahaba رضى الله تعالى عنهم about which Sayyiduna Ubadah bin Saamit Ansari رضي الله عنه says

بايعنا رسول الله صلى الله تعالى عليه وسلم على السمع والطاعة في العسر واليسر والمنشط والمكره وان لا تنازع الامر اهله

We took the pledge of allegiance i.e. Bay'at at with Rasoolullah ﷺ that we will obey His ﷺ commands in every moment of comfort and difficulty, and in happiness and calamity, and we will obey, and we will not dispute even the slightest, in the command of the Commander.

The command of a righteous Shaykh is the command of Rasoolullah ﷺ, and the command of Rasoolullah ﷺ is the Command of Allah and in the Command of Allah, none has the audacity i.e. the right to express (his own free-will).

Almighty Allah says,

وَمَا كَانَ لِلْمُؤْمِنِ وَلَا الْمُؤْمِنَةِ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ^ط
^ط وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

Neither does any Muslim man or any Muslim woman have any right, to do as they desire in any of their matters when Almighty Allah and His Rasool have already commanded concerning it; and whosoever disobeys the command of Allah and His Rasool, (he) has indeed gone completely astray. [Surah Al-Ahzab (33), Verse 36]

It is stated in Awaarif Shareef

دخوله في حكم الشيخ دخوله في حكم الله ورسوله واحياء سنة الببايعه

To be under the command of the Shaykh is to be under the command of Allah and His Rasool ﷺ, and to revive the Sunnat of that Bay'at (i.e. which the companions had taken). He further states,

ولا يكون هذا الا لبريد حص نفسه مع الشيخ وانسلخ من ارادة نفسه وفنى في الشيخ بترك اختيار نفسه

This is not the case, except in the case of that mureed who has surrendered his heart to his Shaykh and has completely extracted himself from his own objectives i.e. free-will, leaving his own right and absorbing himself in his Shaykh.

He then said,

ويحذر الاعتراض على الشيوخ فانه السم القاتل للمريد ين، وقل ان يكون مريد يعترض على الشيخ بباطنه فيفدح ويدكر المريد في كل ما اشكل عليه من تصارييف الشيخ قصة الخضر عليه السلام، كيف كان يصدر من الخضر قصارييف ينكرها موسى، ثم لما كشف له عن معناها بان وجه الصواب في ذلك، فهكذا ينبغي للمريد ان يعلم ان كل تصرف اشكل عليه صحته من الشيخ عند الشيخ فيه بيان وبرهان للصحة

Abstain from objecting with regard to your Peers, for this is a deadly poison to the mureeds. Very seldom there may be a mureed who objects regarding the Shaykh in his heart and then attains salvation i.e. success.

From the actions of the Shaykh, if something does not seem proper to him, he should remember the narrative of Hazrat Khidr عليه السلام because such things manifested from him, which were strongly objectionable (like making a hole in the ship of the destitute, and killing a seemingly innocent child) but then, when he would explain the reason for it, it would become apparent, that the righteous thing would be what he said. In this way, a mureed should have full faith and know that the action of the Shaykh which does not seem proper to me, the Shaykh has a strong reason and proof for it.

Translator's Note: This is when the Peer is Kaamil and does not transgress the commands of Allah and His Rasool ﷺ. This is wrongly used or rather abused by the fake Peers who intentionally do Haraam and command Haraam and use the above explanation to prove their actions to be legal. Such people are the agents of shaitaan. Such people cannot be regarded as Peers as they abuse the truth and bend it to suit their own personal whims and fancies. Allah save us all from abusing the true words of the pious to suit ourselves. Aameen

Imam Abul Qasim Qushairi states in his Risaala, I heard Hazrat Abdur Rahmaan Salami saying that His Shaykh Hazrat Abu Sahl Sa'looki said,

من قال الاستاذة لم، لا يفلح ابدا

One who questions any word of His Shaykh i.e. by saying 'why' (i.e. what for), (he) will never attain salvation i.e. success.

نسأل الله العفو والعافية

We pray to Almighty Allah for forgiveness and for peace and safety

Now that we are aware of these categories and types, let us now go towards the ruling regarding this case. For absolute success i.e. salvation, there is a definite need for a 'Murshid e Aam', be this success in piety or success in goodness. One can never attain this by leaving the Murshid, even though he may have a Murshid e Khaas. In fact, even if he is himself a Murshid e Khaas.

I say, to leave him i.e. to be separate from this is in two categories as well;

The first is only in Amal i.e. in practice and deeds, in other words in the case of committing any major sin, or to be insistent on any minor sin, and worse than this, is that ignorant person who does not turn to the Ulama at all, and even worse than that is, although being ignorant, he declares his own view, or gives his personal view in the ruling of the Ulama, or if he remains obstinate against the given ruling, in support of any futile custom at his place, and even after he is informed of this in the light of Hadith and Fiqh that this custom is merely futile, he still regards it as being righteous.

In all such cases, such people are not on the path to success i.e. salvation, and some are more ruined than others, but because of not practicing (correctly) neither is he without a Peer and nor is shaitaan his Peer, if he is a person who has in his heart the true respect for the Awliyah and the Ulama, even though his inner-self inclines him towards disobedience, because just as Bay'at was of two types on the basis of the Murshid e Khaas, it is similar in the case of the Murshid e Aam as well, meaning that if he follows his commands, and has taken Bay'at Iradat. Otherwise, he is not separated from Bay'at e Barkat, because he has Imaan and holds the correct beliefs. So if a Sunni who is sinful, is a mureed of a Peer who truly possesses all four conditions then all is well, otherwise he is one affiliated to the Murshid e Aam on the basis of having true correct beliefs, even though he is not on the path of spiritual success and progress due to disobedience.

The second is to be away i.e. separate due to the opposition. For example,

1. Those malicious fools, who mock the rulings of the Ulama e Kiraam regarding it as worthless. In the same category are those false claimants of being faqeers, and those who say that for centuries there has been a difference between the Aalims and the Faqeers, to the extent that there are some who claim to be Saahib e Sajjadah i.e. spiritual heirs and who regard themselves the Qutb of the age, that have been heard saying that, who is an Aalim? All of them are pundits, i.e. Hindu priests. (they say) Aalims are those who show miracles like the Ambia of the Bani Isra'eel.
2. Those atheist heretics who claim to be Faqeers and Walis who say that, Shariat is the path, and we have already reached (the destination). What need do we have for the path? The refutation of those wretched ones is in my book Maqal ul Urafa Bi Izz Shara' wa Ulama.

Imam Abul Qasim Qushairi states in his blessed Risaala

ابوعلی الروذباری بغدادی اقام بصری ومات بها سنة اثنتين وعشرين وثلث مائة، صاحب
الجنید والنوری اظرف البشائخ واعلمهم بالطريقة سئل عن يستبع البلاهي ويقول: هي لي
حلال، لاني وصلت الى درجة لا تؤثر في اختلاف الاحوال فقال: نعم قدر وصل ولكن الى سقر

In other words, Sayyidi Abu Ali Roozbaari رحمته الله is a Baghdadi and lived in Misr and passed away there in 322 Hijri. He is from the companions of Sayyidut Ta'ifa Junaid and Hazrat Abul Husain Ahmed Noori رحمته الله. None had more knowledge of Ilm e Tariqat than him amongst the Masha'ikh. He was asked about a person who listens to musical instruments and says that it is Halaal i.e. permitted for him, (and he says), I have reached such a level that the difference of the condition does not have any effect on me. He said, he has definitely reached, but up to where? To hell-fire.

Arif Billah Sayyidi Abdul Wahab Sha'rani رحمته الله states in Kitaabul Yawaqeeet wal Jawahir Fi Aqaa'idil Akaabir that, Hazrat Sayyidut Ta'ifa Junaid Al Baghdadi رحمته الله was told that some people say

ان التكاليف كانت وسيلة الى الوصول وقد وصلنا

The Rules of Shariah were the means of achieving closeness and we have already achieved this closeness.

He said,

صدقوا في الوصول ولكن الى سقر، والذي يسرق ويبنى خير ممن يعتقد ذلك

They are correct in what they say. They have definitely achieved closeness but to Jahannam. Thieves and adulterers are better than those who hold such beliefs.

3. Those more ignorant ones or those totally astray are those without education, who read books and on their own conjecture are self-made Aalims, and regard themselves independent of the A-imma, in other words, they feel that they too understand the Qur'an and Hadith like Abu Hanifa and Shafa'i did. In fact, they feel that they know better than them as well, and they feel that they gave rulings contrary to the Qur'an and Hadith, hence they claim to be finding their mistakes. This is deviance and irreligiousness and such people are non-conformists i.e. ghayr muqallid.
4. Even worse than them are the excuse called Wahabism, that based on Taqwiyyatul Imaan they have shaved their heads. In comparison to it (i.e. Taqwiyyatul Imaan), they have put behind them the commands of the Qur'an and Hadith. As per this impure Kitaab (Allah Forbid), their ruling of being Mushrik (polytheists) has even reached Allah and His Rasool ﷺ. They have turned away from (the commands) of Allah and His Rasool ﷺ and have brought Imaan in the rulings of this book.
5. Worse than them are the Deobandis who in order to show the kufr of their leaders and guides, i.e. Gangohi, Nanotwi and Thanvi, to be Islam, they accepted severe insults to Allah and His Rasool ﷺ.
6. The Qadiani

7. The Naichari (Naturist)
8. The Chakralvi
9. The Rawafidh i.e. Shia
10. The Nawaasib
11. The Mu'tazila etc.

In brief, this includes all the apostates, deviants, the enemies of Deen, for all of them are against the Murshid e Aam and are thus rejecters. They are severely ruined, and their Peer is shaitaan, even though they may apparently claim to have taken bay'at with anyone. In fact, they are self-claimed Peers, Walis and Qutbs.

Almighty Allah says,

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنۡسٰهُمْ ذِكۡرَ اللّٰهِ ط اُولٰٓئِكَ حِزۡبُ الشَّيْطٰنِ ط اِلَّا اِنَّ حِزۡبَ
الشَّيْطٰنِ هُمُ الْخٰسِرُوۡنَ ﴿١٩﴾

Shaitaan has overpowered them, so they were made to forget the remembrance of Allah. They are the gang of shaitaan. Hear well! Indeed it is the gang of shaitaan who are in loss. [Surah Mjudala (58), Verse 19]

Falaah e Taqwa - Success Through Piety

I say this is why the need for a Murshid e Khaas is not in this sense that, without it, one will never be able to attain salvation i.e. success. This, as it has been mentioned earlier refers to the apparent success (Falaah Zaahir), and the rules for this are clear. A person can become Allah fearing through his knowledge and by asking from the Ulama. In regards to the deeds of the heart, even though it possesses some deep issues, but this is restricted, and explained in the books of the A-Imma like that of Imam Abu Talib Makki and Imam Hujjatul Islam Ghazaali etc., so even without Bay'at, this path is extensive and the gate to it is open. This is in the case if it is condensed to this level.

We have already mentioned earlier that even a non-pious Sunni is not without a Peer, so how will a Muttaqi i.e. pious person be without a Peer; or be regarded as a mureed of shaitaan?

Even though he has not taken Bay'at at the hand of any select (i.e. Khaas), because the path on which he is, with the exception of the Murshid e Aam, he also does not need the Murshid e Khaas, because as much a Peer he required, he already has.

So the second statement of the Awliyah, that shaitaan is the Shaykh of one who has no Shaykh, cannot be regarding him.

The first statement that one without a Peer does not attain salvation i.e. success, then this (also) is not something applicable to him. The

success through piety (Falaah e Taqwa) is indeed a success, even though Falaah e Ihsaan is greater and more exalted.

Almighty Allah says,

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمٍ ﴿٣١﴾

If you continue abstaining from major sins, which are prohibited unto you, then We will forgive your other sins, and We will enter you into a residence of Honour. [Surah An-Nisa (4), Verse 31]

This is indeed a great success. Almighty Allah has promised both, the Ahle Taqwa and the Ahle Ihsaan with His closeness.

Almighty Allah says,

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

Undoubtedly, Allah is with those who fear (i.e. the pious), and with those who do virtuous deeds. [Surah An-Nahl (16), Verse 128]

This is such a great blessing and grace. What is it that is required for Falaah i.e. spiritual success? I say, the point here is that Taqwa (i.e. piety/fear for Allah) is generally Fard e Ain i.e. individually obligatory, upon every Muslim, and for this grand salvation, in other words for redemption from punishment, this is sufficient by the grace of Allah.

Ihsaan, in other words, Sulook (striving for spiritual progress) in the path of Wilayat, is an exalted objective and is something beloved, but it is not Fard, i.e. obligatory (like Taqwa), otherwise with the exception of the Awliyah who in every era are only one hundred and twenty-four thousand, all the other millions and billions of Muslim, thousands of Ulama and pious people (Allah Forbid) will be in contempt for omitting a Fard and be regarded as Fusaq, i.e. transgressors. Even the Awliyah have never given an open i.e. general invitation to this path. From the millions, a few limited ones were set onto this path, and they turned away those seekers who they saw unfit for this path. How would it have been possible to turn them away from it, if it were Fard?

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not burden any soul, but as per its capability.

[Surah Al-Baqarah (2), Verse 286]

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا آتٰهَا

Allah does not burden any soul, except for as much as He has given it

[Surah Al-Baqarah (65), Verse 7]

اما خرقة التبرك يطبلها من مقصودة التبرك بزي القوم ومثل هذا الايطالب بشرائط الصحة بل
يوصى بلزوم حدود الشرع ومخالطة هذا الطائفة ليعود عليه ببركتهم ويتادب بادابهم، فسوف
يرقيه ذلك الى الاهلية الخرقة الارادة، فعلى هذه خرقة التبرك مبذولة لكل طالب، وخرقة
الارادة مبنوعة الامن الصادق الراغب

The aim of a person who is desirous of attaining the Khirqah e Tabarruk is just this, that he may attain blessings from the garb, i.e. robes of the Sufis. He is not bound by all those conditions which are essential for the Khirqah e Iraadat. He will only be ordered to be steadfast on the Shariat and keep the company of the Awliyah, so that this blessing may probably make him worthy of the Khirqah e Iraadat. This is why the Khirqah e Tabarruk can be given to every seeker of Haqeeqat, but the Khirqah e Iraadat, is only specifically for the Taalib e Saadiq, i.e. a true and devoted seeker.

So it has become obvious that omitting this does not negate success, and nor does it make one the mureed of shaitaan. There are thousands from amongst the great Ulama and A-imma for whom the Bay'at e Khaas is not proven, or they did this towards the end of their lives, after attaining the station of Imamah i.e. true Islamic leadership, and that (which is proven for many) of them is Bay'at e Barkat, like Imam Ibn Hajar 'Asqalani took at the blessed hands of Sayyidi Madeen رحمه الله.

I say, Indeed the one who omits it on the basis of rejecting and opposing it, and regards it as futile and annulled, then such a person is indeed astray, unsuccessful and the mureed of shaitaan, in the case when he rejects it absolutely, and if he does not find anyone of that calibre (to take this Bay'at) from in his era or city, then the ruling regarding him differs from the motive of difference, and if this is because of his arrogance i.e. pride, then

الْكَيْسُ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

Is the destination of the egotistical ones not in Hell
[Surah Az-Zumr (39), Verse 60]

And without any valid Shariah reason to regard everyone as being unworthy of this, due to mere suspicion, is a major sin (i.e. Gunah e Kabeera) and one who is responsible for major sin is not successful. However, if there is in a person those things which causes one doubt, and he stays away out of caution, then he is not in contempt for this.

ان من الحزم سوء الظن دع ما يريك الى ما لا يريك

Indeed it is within caution, to think carefully i.e. exercise caution to be safe from unwarranted suspicion. Abstain from that regarding which you have concern and adopt that wherein you have no concern.

Falaah e Ihsaan

For success through virtue, indeed there is a need for a Murshid e Khaas, and that too he should be a Shaykh Isaal, because a Shaykh e Ittisaal is not sufficient here, and the Bay'at that you take at his hand should be Bay'at e Iraadat, because for this, Bay'at e Barkat is not sufficient.

This path has many delicate matters and many intense obscurities, that unless a well-qualified personality who is completely well versed with all the pros and cons of this path does not solve them, they cannot be solved. Neither will studying the books of Sulook help in this, because these depths, like in the case of Taqwa, are not limited, which cannot be prescribed by books.

الطرق الى الله بعدد انفاس الخلائق

The paths to Allah are as many as the breaths of the entire creation.

Huzoor Sayyiduna Ghaus e Azam رحمته الله عليه says,


ان الله لا يتجلى لعبدا في صفتين ولا في صفة لعبدين

Allah does not manifest on one servant in two attributes, nor from one attribute in two servants.

This narration has been presented in Bahjatul Asraar Shareef, and in it is a distinction, the annotation of which is very lengthy.

The difficulties, obscurities and difficult passes are different, i.e. each differs from the other, which neither will he (the seeker) be able to understand nor will the books mention; and the old enemy, the cursed shaitaan iblees is constantly with him (i.e. trying to deviate him). If there is none to guide you, and to open your eyes (to reality), and to hold your hand and assist you, then only Allah knows into which well he (shaitaan) will throw you, and in which abyss he will destroy you.

It is possible that leave alone losing the path of Sulook, (Allah forbid) you can even lose your Imaan because his (shaitaan's) words i.e. his attempts have occurred time and over again.

The incident where Ghaus e Azam  refuted i.e. destroyed the deception of shaitaan and him then saying, O Abdul Qadir! Your knowledge has saved you, otherwise, I have destroyed seventy of those on this path with this deceitful device. This incident is written in the distinguished books of the great Imams, such as in Bahjatul Asraar Shareef etc.

I say, this is indeed not the powerlessness i.e. failure of the Murshid e Aam, but rather it is the failure of the understanding of the seeker, (because) everything is present in the Murshid e Aam.

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

We have not omitted anything in this Book

[Surah Al-An'aam (6), Verse 38]

In fact, the apparent commands are not understood by the common-folk due to which the common-folk need to turn towards the Ulama, and the Ulama towards the A-imma and the A-imma turn towards Rasoolullah ﷺ.

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

So O people! Ask the people of knowledge, if you lack the knowledge.

[Surah An-Nahl (16), Verse 43]

The same command is here as well. Here the Ahluz Zikr i.e. the men of knowledge refers to the Murshid e Khaas with his qualities as already explained. So the one who enters this path and

1. Does not make someone (worthy) his Peer
2. If he becomes mureed of an innovator
3. Or the mureed of any ignorant person who is also not a Peer e Ittisaal

4. Or he is mureed of such a Peer, who is only a Peer e Ittisaal and is not capable of being a Peer e Isaal, and he intends to walk this path with his help
5. Or if he is the mureed only of a Shaykh e Isaal, but does as he pleases, and does not follow his i.e. The Shaykh's instructions, then this person will not reach this spiritual success, and in this path, indeed shaitaan will be his Peer, and it is not surprising if he not only distances him from spiritual success, but he will distance him from the essence of Imaan. والعیاذ باللہ
رب العالمین

I say, that him not being there is in fact surprising. You should not think that if you err then it will only be this much that you will deviate from this path.

This was not Fard that, without attaining it, the actual success will not remain. No! No! but the most cursed enemy (shaitaan) is the enemy of your Imaan. He waits for the right time and opportunity.

He plays such tricks that affect one's belief in Imaan. If a person hears one thing (all the time) and then sees with his eyes something contrary to that, then (can you imagine) how difficult it is (to ignore this), and accepting that which he is seeing with his own eyes is not true, and to still remain steadfast in what he believes, even though;

لیس الخیر کالبعاينة شنیدہ کے بودمانند دیدہ

In other words, How can that which you have simply heard
be alike to that which you see

A Kaamil Peer i.e. Shaykh should reveal i.e. clear these doubts. It is mentioned in the distinguished Risaala of Imam Qushairi

اعلم ان في هذه الحالة قلبا يخلو الهريد في او ان خلوته في ابتداء ارادته من الوسواس في الاعتقاد

It must be known that in this condition, being the early stages of Iraadat, there may be very few a mureed, who does not get waswasa in issues of Aqaa'id (belief).

I then say, there is a greater chance of one walking this path without a Peer, falling into these calamities, and shaitaan the wolf, finds him as a lost sheep, and devours him.

It is, however, possible that there may be one in hundreds of thousands, whose absorption in his Creator, suffices him and with the medium of a Peer, it may save him and release him from the attack of his Nafs i.e. carnal inner-self, and the deceptions of shaitaan. For such a person the Murshid e Aam does the work of the Murshid e Khaas.

The Beloved Rasool ﷺ himself will be his Murshid e Khaas, because, without the medium of the Nabi ﷺ, one can never attain any special closeness, as this is impossible, and if this is the case, then this is a very rare (situation), and there is no ruling for that which is rare.

I further say, From amongst those who place their foot in (the path of) Iraadat without a Murshid e Khaas, then very fortunate, i.e. lucky, is he, who does spiritual exercises, secludes himself from the people, and strives vigorously, and in reality he (shaitaan) does not gain victory over him. In other words, that path itself did not open, by which he may face its difficulties.

Such a person will remain steadfast on his Falaah e Taqwa i.e. success through piety due to two conditions;

The first being this, that his Mujahida i.e. spiritual striving does not amaze him, and he does not start to think of himself as being better than others, otherwise, he will also lose hold of Falaah e Taqwa.

The second being this, that after intense efforts, the hopelessness of deprivation does not throw him into a serious situation, wherein he utters some harsh word, or he rejects with his heart because in such a situation, leave alone spiritual success, he will become the mureed of shaitaan. If he regarded it as his shortcoming, and he remained steadfast with humility and lowliness, he will be exempted from this ruling, because when the path never opened, then, in reality, he never walked the path, and he becomes like that person who remained exclusively on Falaah e Taqwa.

I say The splendours of the Holy Qur'an are without beginning and end. Regarding this is the verse of the Holy Qur'an,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٥﴾

O, believers! Fear Allah and seek a medium towards Him, and make Jihad, i.e. strive in His Way, in hope that you may attain salvation. [Surah Al-Ma'idah (5), Verse 35]

This beautiful setting of these blessed words have become clear. This is an invitation towards Falaah e Ihsaan, and for it, Taqwa i.e. true fear for Allah, is a condition, thus, in the beginning, He commanded us by saying

اتَّقُوا اللَّهَ

‘Fear Allah’

Now, if a person wishes to remain on Taqwa and then intends to enter the path of Ihsaan, and since this is something which is impossible without the Shaykh, it is why in the second stage, before Sulook, seeking a Peer was mentioned first,

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

And seek a medium towards Him

This is because it is said,

الرفيق ثم الطريق

First, seek a friend i.e. a companion, and then take the path

And once you have acquired the means, then the actual objective is mentioned, in other words,

جَاهِدُوا فِي سَبِيلِهِ

And Strive in His Way

لَعَلَّكُمْ تُفْلِحُونَ

In hope that you may attain salvation
(i.e. so that you may attain Falaah e Ihsaan)

جعلنا الله من المفلحين بفضل رحبته بهم انه هو الرؤف الرحيم صلى الله تعالى عليه وسلم
وبارك على من به الصلاح والقلاح وعلى اله وصحبه وابنه وحزبه اجمعين امين-

Allah makes us amongst the spiritually successful i.e. the achievers of salvation, through the grace of His Mercy which He bestowed upon the spiritually successful. Indeed it is He, Who is The Most Compassionate, The Most Merciful; and O Allah! Send down Durood and Salaams and Blessings upon Him through whose blessings is all reward and salvation, and upon His ﷺ Noble Family, His Blessed Companions, and upon His son, i.e. descendant, Huzoor Ghaus e Azam ﷺ and upon all his followers. Aameen.

I (Aala Hazrat) must further say,

From this it has become evident that in this path, salvation and spiritual success is dependent on the Wasila, as it has been given precedence over it, so it has been proven that here, one without a Peer can never attain success, but he will be ruined, and he will thus not be from the Assembly of Allah, but he will be from the gang of shaitaan, as Almighty Allah says,

أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَسِرُونَ ﴿١٩﴾

Hear well! Indeed it is the gang of shaitaan who are in loss.

[Surah (58), Verse 19]

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

Hear well! Indeed it is the Assembly of Allah who are successful.

[Surah (58), Verse 22]

So the second statement has also been proven, that 'shaitaan is the Peer of one who has no Peer', which has already been discussed (at length). نَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ. We seek pardon and safety from Allah. In brief, the following statements are the gist of our discussion;

1. Every deviant is distant from salvation and drowning in devastation. He is absolutely without protection and iblees is his Peer, even if he is apparently the mureed of any human, and even if he regards himself a Peer, and whether he keeps his foot in the path of Sulook or not, in every situation applicable to him is,

لا يفلح وشيخه الشيطان

He will never attain salvation, and shaitaan is his Shaykh

2. If a Sunni Sahihul Aqida who did not enter into the path of Sulook, commits fisq, he is not on the path of spiritual success, but still, he is not without a Peer, and neither is his Peer shaitaan. In fact he is the mureed of that Shaykh whom he became mureed of, and who meets all the said requirements, otherwise, he is (in the care of) the Murshid e Aam.

3. If he applies Taqwa, then he is also on the path of success and is still regarded the mureed of his Murshid, or that of the Shaykh e Aam. In other words, If a Sunni did not enter the hazardous, i.e. delicate path of Sulook, then even though he is not Bay'at to any select (Peer), he will not be regarded as being without a Peer, and neither is he the mureed of shaitaan. However, if he commits Fisq, then he is not on the path of spiritual success, and if he is a pious i.e. an Allah fearing person, then he is also one who has attained success.
4. If he entered the hazardous, i.e. delicate path of Sulook without a Peer e Khaas, and the path does not open at all unto him, and neither does he face any (spiritual) syndrome like being overwhelmed, or he does not refute it, then he is on his initial condition. There has been no change to this condition and shaitaan will not be his Peer, and if he was a pious person, then he is on the path of spiritual success as well.
5. If this (spiritual) disease is born, then he will not remain on the path of spiritual success, and in the condition where he rejects, and his Aqida becomes tainted, he has become the mureed of shaitaan.
6. If the path opened unto him, then until he does not take Bay'at e Iraadat at the hand of a Peer e Isaal, his destruction is imminent and the Peer of that unprotected one is shaitaan, even if apparently, he is mureed of some unworthy Peer, or if

he is only the mureed of a Peer Ittisaal, or even if he regards himself a Shaykh.

7. However, if merely his absorption in his Creator, secures him, then all the evils leave him, and his Peer is Rasoolullah ﷺ.

Alhamdu Lillah, this is that eloquent explanation and noble research, that you will not find anywhere else except in these pages. This question was initially asked twenty years ago and I wrote a brief answer to it, the completion and the detailed clarification of which this is, for at the moment the special blessings of the Almighty, descended on the heart of this humble servant.

والحمد لله رب العالمين وافضل الصلوة واكمل السلام على سيد المرسلين و صحبه اجمعين،
والله سبحانه وتعالى اعلم

Case 85

If Amr takes a roti, i.e. an Indian bread and then breaks it into four equal pieces and it is his belief that the status of all four companions are alike, and Zaid then says that there is no proof for this. The question here is whether this action of Amr is permissible or not, and by doing this, the Raafdhis do not eat that Roti, and they take it to mean that the Ahle Sunnat regard the four main Sahaba (Khulafa e Araba) as being equal in status. This is why the Raafdhis do not eat that Roti, so if Amr broke the Roti into four pieces with this belief, is it permissible or not?

The Ruling

Allah forbid, the Raafdhis are a very superstitious nation, it is for this reason that Imam Shafa'i said regarding them that they are نساء هذه الامة the women of this Ummah, and he said that their superstitious nature is worse than that of the women of ignorance. The reason that they objected to four (pieces) is because the Ahle Sunnat believe in the four Khulafa e Kiraam. Such impure ignorance.

Even the Divine Heavenly Books are four, i.e. the Holy Qur'an, the Taurah, The Zaboor and The Injeel. The earlier Mursaleen ulul Azm (i.e. specially exalted) are also four, Nuh, Ibrahim, Musa, and Esa عليهم الصلاة والسلام. In the (Arabic style of writing) the words Allah, Muhammad, Haidar, Batul, Husain, Shaheed, Aabid, Sajjad, Baaqir, Saadiq, Musa, Kaazim, Jawaad i.e. of title of Imam Muhammad Taqi, Mahdi, all have four Arabic letters each, so they have hatred for these names also then, and they still do even now.

توریت۔ انجیل۔ زبور۔ نوح۔ ابراہیم۔ موسیٰ۔ عیسیٰ۔ اللہ۔ محمد۔ حیدر۔ بتول۔ حسین۔
شہید۔ عابد۔ سجاد۔ باقر۔ صادق۔ موسیٰ۔ کاظم۔ جواد۔ مہدی

All these names have four letters each, so they should have animosity against all these names, and in reality, they do, but they just take the names kindly (as deception).

Further, what will they do about these words which have four letters, i.e. تقييه ومته وشيعه i.e. Taqiyyah, Mut'ah and Shia?

What is the remedy for these? If they say that the word Shia actually has only three letters as the Taaneeth is extra so it has only three actual letters which make up the word, then they should be asked as to why they do not have love for Yazid then, as the actual i.e. base letters in his name are also three, and the name Shimr should be very beloved to them as the base letters of this name are also three.

The strange thing is that they are the enemies of three of the four Khulafa. They are not pleased to eat three Rotis, i.e. break one into three pieces, and when the fourth is added to these three, then they become more upset, so this means that they are not having animosity against the three, but in reality it is with the fourth, as this is the trait of the Naasibis (i.e. those who have enmity against Hazrat Ali), and similar to this, is their superstitious belief of animosity for the number ten, due to their enmity for the Asharah Mubash-sharah i.e. the ten companions who were blessed with special glad tidings رضى الله عنهم, and they love the number nine, yet they are enemies of nine of the ten.

Ali Qaari writes in Sharh Fiqh Akbar

من اجهل فبن بكراهة التكلم بلفظ العشرة او فعل شيء يكون عشرة لكونهم يبغضون العشرة
المشهود لهم بالجنة ويستثنون عليها والعجب انهم يوالون لفظ تسعة وهم يبغضون التسعة من
العشرة بالجملة

Who is more ignorant than that person who dislikes taking the name of the ten and dislikes the number, simply because they have hatred for the ten, for whom Nabi ﷺ gave the glad tidings of Jannat. They only make a distinction regarding Ali, and what is amazing is that they prefer the number nine, whereas they are the enemies of nine (of the ten).

To dislike a certain number because one of what it is denoting is his enemy, or to love it because that one is his beloved, then this is superstitious, and in fact the manner of the insane, for example, the Rawafidh, who love the number three, yet the Khulafa e Thalatha are three. The letters of the words Amr, Ghani, Sunni, Ghaus and Qutb are three, so they (actually) have enmity for the three, so the sons of Batul Zahra i.e. Sayyidah Faatima are three, and in the words, Ilaah, Ali, Hasan and Raza, the letters are three. If they claim to love for five, then Farooq, Uthman Shaykhain, Khatnain, and Ashaab (i.e. in Arabic letters) each have five letters, and if they (because of these names have animosity) against five, then the Panjtan (The five pure and blessed personalities) are five as well, and Mustafa, Murtaza, Faatima, Mujtaba and Hasnain all have five letters each in them, so then we should ask them according to their way, that if you have animosity for five, then have this animosity for the words, Izziyah, Taboot, Jareedah, Marsiyah and Rawafidh (as all have five letters each), and if you love (the five because of the number), then they should also love (the words) shaitaan, Namrud, shad-dad, Fir'awn, Hamaan, Ubla.

The Sunnis should not fall into the emulation of these believers of superstition. One may break a Roti into three, four or five pieces (i.e. any amount of pieces) as to do so is permissible. That thought (in the question) is sheer ignorance. If in the presence of Raafdhis, one breaks bread into four pieces to annoy them, then this Niyyat is a commendable one. To show opposition to deviance is such an action that, to do that which opposes a wrong action, is virtuous. In this case, all the pieces (of roti) were equal, so to do this in front of them, in order to refute them is even more virtuous. (For example) it is more virtuous to wash one's feet than to make Masah on the leather sock, but in the presence of the Raafdhi Kharijis, it is more virtuous to make Masah on the leather socks to cause them more anger. (Likewise) to make Wudu from a river is more virtuous, but in opposition of the Mu'tazila, to do the opposite of this and make Wudu from a Haudh (i.e. pond which is as per shariah stipulation) is better (just as it is in Fathul Qadeer, and I have explained this in my Fatwa).

In the question, it was mentioned that the status i.e. the excellence of the four Khulafa رضى الله عنهم are equal. This is contrary to the Aqida of the Ahle Sunnat. According to the Ahle Sunnat, The excellence of Siddique e Akbar is the greatest, followed by Farooq e Azam, then according to the correct madhab, is followed by that of Hazrat Uthman e Ghani, and then Murtaza Ali رضى الله عنهم اجمعين. The one who regards them all four to be of the same excellence is also not a Sunni.

If one takes it to mean that to accept all four of them is Fard, and they are equal in this regard, then there is no harm in this, like in the case,

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ

We do not differ (between any one of them) in His Rasools [Surah Al-Baqarah (2), Verse 285]

In other words, we do not accept one and reject one, but we accept all of them. والله تعالى اعلم

And Almighty Allah says,

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

These are the Rasools, to whom We have given special excellence to one over the other [Surah Al-Baqarah (2), Verse 253]

Case 86

At this stage, I would like to quote a narrative from Daleel ul Ehsaan. This book was published on the request of two booksellers Haji Chiraaghud-deen and Haji Siraajud-deen of Lahore, by Mustafa-i Publishers in Lahore. The fourth chapter in his book discusses the virtues and excellence of the four rightly guided beloved companions

رضي الله عنهم اجمعين

In this regard, it is mentioned that once Shah e Marda Hazrat Ali ؑ went to the cemetery and he remained standing there for a while. He saw that a person was inflicted by the punishment of the grave. The person was crying out for help by saying that, there is fire above me, below me, to my right and to my left.

When Ameer ul Mo'mineen Hazrat Ali ؑ saw him in this condition, i.e. inflicted by the severe torment of the grave, he performed fresh Wudu and then right there he performed one hundred Raka'ats of Namaaz, and made three Khatam e Qur'an and he sent the reward of all this to that deceased, but he was still not spared from the torment, so Hazrat Ali ؑ was surprised and thought that this person must have done such a serious sin that even my Dua is not being accepted thereby not allowing him to be released from the punishment of the grave.

He got up from there and went to the Beloved Rasool ﷺ. At that moment the Beloved Rasool ﷺ was in His Private Chambers. Hazrat Ali ؑ mentioned the entire incident relating to the deceased. He said, Ya Rasool'Allah ﷺ! I went to the cemetery and I saw that there was a man there inflicted by punishment, so I performed one hundred Raka'ats of Namaaz and did three Khatam e Qur'an and sent it to his soul, but his punishment was still not alleviated.

When the Beloved Nabi ﷺ heard this from Hazrat Ali رضي الله عنه He did not bother about all the comforts of His home and became distressed. He immediately got up and went to the cemetery. He ﷺ said, O Ali! Accompany me to the grave so that you may point it out to me, so that I too may see.

Hazrat Ali رضي الله عنه took Nabi ﷺ to the grave. When they got there, he found that there was now no punishment being inflicted on that person, and from every angle, it could be seen that he was not in any torment. Nabi ﷺ said to Hazrat Ali رضي الله عنه. It seems that you made some mistake because there is no punishment in this grave. It is probably some other grave. On hearing this, Hazrat Ali رضي الله عنه said, Ya Rasool'Allah ﷺ it is the same grave, as I placed a marker on it, and here is that marker.

In the midst of this discussion Hazrat Sayyiduna Jibra'eel عليه السلام arrived and said, Ya Rasool'Allah ﷺ, Allah sends Salaam upon you and says that Ali is right about what he is saying, and this the actual grave (being discussed).

The issue here is that Hazrat Abu Bakr رضي الله عنه performed Wudu for Namaaz (Ibaadat), and one strand of hair fell from his beard. A gust of wind blew that strand of hair onto that grave, and through the blessings of that strand of hair, Almighty Allah removed the punishment from that entire cemetery and forgave all those resting there.

O Muslims! When Almighty Allah has kept such great blessing in the hair of these personalities, so may there be thousands of curses upon those Raafdhis who utter blasphemy against them and say other wrongful things about them.

This is why, it is necessary upon all Muslims that whenever they hear the name of Hazrat Abu Bakr they should say, I am sacrificed upon you with my heart and soul. Maulana Saaheb! Is this narrative correct or not? Is it necessary for the Ahle Sunnat or not? By narrating this narrative Zaid Saab has strongly objected. He said that it is to make less the status of Hazrat Ali عليه السلام and increase the status of Hazrat Abu Bakr Siddique عليه السلام. Zaid Saab says that the reason for this is because Hazrat Sayyiduna Ali عليه السلام performed one hundred Raka'ats and made three Khatam Qur'an Shareef and sent the Sawaab and made Dua, so how then can his Dua be rejected? And if Allah forgave the person because of one hair (of Hazrat Abu Bakr عليه السلام), then this is surely making less the excellence of Hazrat Ali عليه السلام. Is this statement of Zaid futile or not according to the Ahle Sunnat, but probably Zaid Saab does not know that Almighty Allah is so great that he gives some excellence over others.

Look your Almighty Creator says,

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

These are the Rasools, to whom We have given special excellence to one over the other. Amongst them, He spoke to some, and there are

those whom He distinctively exalted above all. [Surah Al-Baqarah (2), Verse 253]

O Allah! Give Barkat in the life of our Maulana Saaheb.

The Ruling

This narrative is simply baseless and without any source. By the words making less the status, if Zaid means that the excellence of Hazrat Abu Bakr Siddique رضي الله عنه is thus more exalted than Maula Ali رضي الله عنه then indeed this is the Aqida of the Ahle Sunnat, even though this narrative also does not argue this.

This (i.e. the status of Hazrat Abu Bakr رضي الله عنه) is evident from verses of the Holy Qur'an, Ahadith and Ijma', and if he means that this is an insult to Maula Ali كرم الله تعالى وجهه then that view is completely void. If the narrative was correct (which it is not), then still the aim of the Dua was for alleviating the punishment, then that was to a greater extent accepted, as the entire cemetery was forgiven, and this would be regarded as the blessing of the Dua of Hazrat Ali رضي الله عنه that the wind took the hair of Hazrat Siddique e Akbar رضي الله عنه there, due to which all were forgiven, so is this the rejection of the Dua, or is it a grand acceptance? And let's suppose that Almighty Allah at that time kept the Dua of Hazrat Ali رضي الله عنه in the third level of acceptance, in other words, it was kept as a treasure of Sawaab for the hereafter because there are three levels of acceptance of Dua.

1. To get whatever you ask,
2. Eradication of calamity equal to that, which is better (for him),
3. For the Dua to be kept for the hereafter, and this is the highest level (of acceptance), and He forgave them through the blessings of the blessed strand of hair, for He is Most Merciful and He (Allah) has 'Haya' i.e. reluctant regarding the elders amongst the Muslims, and which Muslim? He who is the leader of the Muslims, Abu Bakr Siddique رضي الله عنه regarding whom it is mentioned in the Hadith, that the Beloved Rasool ﷺ regarded his old-age as the Wasila for the maghfirat of His Ummat, by saying, O Allah! Forgive the elders of my Ummah, through the blessing of Abu Bakr, so (Allah Forbid) will this be regarded as an insult to Ameer ul Mo'mineen Ali? The foolishness of the ignorant ones is certainly different from all others. والله تعالى اعلم

Case 87

To keep all the fast of the month of Ramadaan Shareef is Fard, be it (a month) of thirty fasts or twenty-nine fasts. Now in a place, there were thirty fasts and at another place, there were twenty-nine fasts.

Zaid says that where there were twenty-nine fasts, there it should be commanded to keep one Qaza first. Is this statement of Zaid futile or not? However, (we know) that if thirty fasts were confirmed, then to keep one Qaza fast is Fard (if it was not kept). Here the order is given whether it is thirty days or twenty-nine days.

I would now like to query how many people testimony should be accepted to confirm the sighting for the month of Ramadaan and for the month of Shawwal, and what is the acceptable distance from one city to the other city, i.e. how many Manzils are permitted wherein testimony for the confirmation of sighting for Ramadaan may be accepted?

For example, In Durban, Natal, the moon for the month of Ramadaan Shareef to commence fasting was seen on Saturday, and the first fast was on Sunday, and here (in our city) the fast was on Monday. If we receive some testimony through telegraph or telephone, will it be acceptable or not? The voice reaches us through the telephone, that such and such a person is speaking, and through the telegraph, the voice does not reach us at all. Is this testimony acceptable or not? And what should be the (acceptable) distance, or how many Manzil i.e. how many days journey is acceptable for this? Will this also be counted?

The actual ruling is that the fast of Ramadaan will commence by sighting the new crescent and end by sighting the new crescent, or if the testimony is attained, so until where will the testimony be acceptable (i.e. what is the limit for this)?

The Ruling

There are numerous situations (i.e. scenarios) of there being 30 fasts at one place and 29 fasts at another. In some cases, those who kept 29 will have to keep one Qaza, and in some places, there is Qaza on those who kept 30, and in some cases, Qaza is on both, and in other cases,

there is no Qaza on either of them. For example, at one place on the 29th of Ramadaan, it was cloudy and the crescent was not sighted, and they took Sha'baan to be 30 days and after that, they commenced fasting. When they kept their 29th fast, the crescent of Eid was sighted.

At another place, there was no cloud cover on the 29th of Sha'baan and the moon was sighted, or it was proven through evidence accepted in the Shariat, so they kept fast from a day before, and there Ramadaan was of thirty days. In this case, if those who kept 29 fasts receive proof of sighting through the acceptable Shariat methods, even though it may be after Ramadaan ul Mubaarak, even if it is after ten years, then indeed the Qaza of one fast is Fard upon them.

Telegraph, telephone, newspapers, calendars, and market place rumours are simply futile and not regarded as authentic (i.e. invalid). For the month of Ramadaan ul Mubaarak, if the sky is cloudy or hazy, the Shahaadat i.e. testimony of one Muslim non-Faasiq is required, and for the remaining (eleven) months, the requirement is that of two Thiqah Aadil witnesses (i.e. two reliable upright witnesses).

If the skies are clear, then in all months the requirement is of a Jama'at e Azeem i.e. a large number of witnesses (with those credentials which I have expounded in my Fatawa), or if it is (received by way of) Shahaadat alash Shahaadat, or through Shahaadat Alal Hukm, or through Istifadha e Shar'iyah. The clear explanation of all these (terms) are in my book 'Turuq Isbaat Al Hilaal' and whosoever wishes to look at the details, should study it, because it details all the accepted and rejected methods.

Then, if it is proven through Shar'i means, i.e. acceptable Shariah methods, then there are no limitations of distance, even though it may be thousands of miles away.

It in Durr e Mukhtar

يلزم اهل الشرق بروية اهل الغرب اذا ثبت عندهم روية اولئك بطريق موجب

If the crescent moon is sighted at any place in the West, and its sighting is proven through Shar'i evidence, for those in the East, then the command of that sighting is also necessary upon them

In the second case, if the first of Ramadaan was at both places on the same day, and the people at one place kept 29 fasts, and the Hilaal i.e. crescent of Eid was sighted, so they did Eid. The other place was overcast, and neither was the moon sighted there, nor did they receive any (Shar'i) evidence, so (in this case) it was Fard upon them to complete 30 fasts. In this case, there is no need at all to make Qaza of any fasts, because their fasts have been completed, and the ones who kept 30 (compared to those who kept 29) they kept one more (than them), so even in this case, one fast is not Qaza upon them, because even their fasts were completed. Those who kept 30, kept one more fast, so to say that there is one fast Qaza on those who kept 30 because there were 30 fasts at other places as well, is sheer ignorance, and contravening the Shariat.

In the third case, For example on Thursday the 29th of Sha'baan the crescent was sighted at one place, and they kept fast from Friday, and when the 29th of Ramadaan appeared, the crescent was sighted and they did Eid on Saturday, and at another place it was overcast on the 29th and they counted Friday as the 30th of Sha'baan and hence they did not fast (on Friday), and only kept fast from Saturday, then on that Friday it was really the 29th of Ramadaan on that day, and on the Saturday, which according to them was the 29th of Ramadaan, but at their place it was overcast on both the days, and they completed 30 fasts and did Eid on Monday, then through Shar'i evidence it was proven that the crescent was sighted on the 29th of Ramadaan, and Friday was the 1st of Ramadaan, then it is Fard upon them to keep the Qaza fast of that Friday, even though they have already kept 30, and the people of that city kept only 29 fasts.

In the fourth case, In reality, the crescent moon was sighted on the 29th of Sha'baan but due it being overcast it was not seen in both these cities, so both places completed 30 days of Sha'baan and both places commenced fasting on Saturday, then when the Friday of the 29th of Ramadaan came, both places were overcast, so on Saturday which according to them was the 29th of Ramadaan, there was sighting at one place, and they did Eid on Sunday, and at the other place it was also overcast on Saturday, so they did Eid on Monday, so at one place the fasts were 30 and at another it was 29, and in reality the fast of the first Jummah at both places was less. So when they receive the evidence through Shar'i means from the third place, from which it shows that Friday was the 1st Ramadaan, then there is one Fast Qaza upon both, i.e. those who (in that case) kept 29 and those who kept 30.

These cases i.e. examples which I have presented are based on the ambiguity of the 1st of Ramadaan. Similarly, there can be many (such) errors with regard to the last days of Ramadaan.

For example, when people accept as evidence (of testimony) that which is non-evidence in the light of the Shariah, and thus do Eid, then in this case the Qaza of one fast is necessary, even though that day is really the day of Eid, unless if the Shar'i evidence of it being Eid on that day is (later) proven, then, in this case, there is no Qaza for it.

They will only be liable for the sin of making Eid without proper Shariah evidence, for which they should repent. In brief, when through evidence of the Shariah it is proven, that the one day in which we did not fast is the fast of Ramadaan, then the Qaza of that fast is Fard, upon them even if they kept 30, otherwise not, even if they kept 29, والله تعالى اعلم.

Case 88

A non-Muslim male or female accepted Islam and recited the Kalima Tayyibah with the tongue, and they do not know the meaning of each Kalima, and they do not know the Urdu language as well. They only know English or the local African Sesotho language, and there is none who can explain to them the meaning of the Kalima, and if there is such a person, then they still do not (fully) understand the meaning.

In this case, if they simply recite the Kalima with their tongues and acknowledge that as of today I am leaving (denouncing) my religion be it Christianity etc. with my own happiness and with my own free will, and I am accepting the Deen of Muhammad ﷺ.

In this case, will this acceptance i.e. acknowledgement be sufficient or not, and will both of them be regarded as Muslims or not?

The Ruling

Indeed they will be regarded as Muslims, even though they do not know the translation of the Kalima Tayyibah, in fact even if they do not read the Kalima Tayyibah, and only say that I have left that Religion and accepted the Deen e Muhammadi ﷺ. This is sufficient for their Islam. It is in Muheet and then in Afa' ul Wasa'il

الكافر اذا اقر بخلاف ما اعتقد يحكم باسلامه

If an unbeliever proclaims against (i.e. denounces) his wrongful religion, the command of Islam will be given for him.

It is in Sharh Seer e Kabeer

لو قال انا مسلم فهو مسلم، وكذا لو قال انا على دين محمد او على الحنفية او على دين الاسلام

If an unbeliever simply says, I have become a Muslim, he is a Muslim; similarly, if he says, I am upon the Deen of Muhammad ﷺ, or on the Millat e Hanifa, or on the Deen of Islam

It is in Afa' ul Wasa'il

وكذا لو قال اسلمنا

In this same manner, if he says, I have accepted Islam. والله تعالى اعلم

Case 89

At the time of performing the Nikah, the woman is made to read five Kalimas. Is she permitted to recite these five Kalimas with her tongue if she is in the condition of Haidh i.e. menstruating?

The Ruling

Only the recitation of the Qur'an is prohibited in the condition of Haidh i.e. when menstruating. She may recite the five Kalimas. Even though there are some words from the Qur'an present in it, but they are recited as glorification and Zikr, and the intention in reciting the Kalima is that of Zikr and not that of recitation of the Qur'an. So the

permissibility is unquestionable, just as all the Ulama have confirmed.

والله تعالى اعلم

Case 90

If a ghayr Muqallid i.e. non-conformist or Raafdhi conveys Salaam to the Ahle Sunnat, should he reply to him or not, and if he replies, then how should he reply?

The Ruling

If there is no fear of fitna i.e. strife, there is actually no need to reply.

ولا يقاسون على ذمى بل ولا حربى، لان حكم المرتد اشد

Regarding them is the analogy concerning Zimmi kaafirs (i.e. those obeying Islamic Rule) or the Harbi kaafirs, is not valid, because the ruling regarding an apostate is most strict.

If there is fear i.e. risk of strife, then simply say 'Alaik'. It is in Durr e Mukhtar;

لو سلم يهودى او نصرانى او مجوسى على مسلم فلا باس بالرد ولكن لا يزيد على قوله وعليك، كما فى

الخانية

If a Jew or a Christian or a Zoroastrian conveys Salaam i.e. greets a Muslim, there is no harm in replying, but do not say more than Alaik, just as it has been mentioned in Fatawa Qazi Khan.

There remains now one (other) scenario, that by replying in such a brief manner if there is still a real risk, or Allah Forbid and a Muslim has some Shar'i need and compulsion in his early days of Islam (i.e. a new Muslim), then what should he or she do? I (Aala Hazrat ﷺ) say, (In this state of compulsion only) he should say the entire Salaam and even add the word 'Wa Rahmatullahi wa Barakaatuhu' as well, and there is no harm in this. What is the (wisdom) in this case! It is this, that with every person, even if he be an unbeliever, Kiraaman Kaatibeen (the two Angels attached to each person to record his deeds), and some Angels of protection are also present.

Almighty Allah says,

كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ۝٩

Certainly not, but you deny the authenticity of Justice taking place

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝١٠

And undoubtedly, there are some custodians set upon you

كِرَامًا كَاتِبِينَ ﴿٩﴾

The Honourable Scribes (i.e. of your deeds)

[Surah Al-Intifaar (82), Verse 9]

Almighty Allah says,

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَكَ مِّنْ أَمْرِ اللَّهِ

For man (i.e. humans) there are interchanging Angels, in front of him and behind him, that safeguard him by the command of Allah. [Surah Ar-Ra'ad (13), Verse 11]

So when replying (to them) or when conveying Salaam i.e. greeting, make the Niyyat that you are making Salaam to those Angels. والله تعالى اعلم

Translator's Note: This is in an extremely risky situation which will lead to immense strife if one does not respond.

This should not be used as an excuse by the agents of false unity, to start conveying Salaams to budmazhabs, on a general basis.

Case 91

If the Imam is Hanafi and the Muqtadi standing behind (the Imam) is a Shafa'i, then is the Imam permitted or not to pause in the final Raka'at of Fajr when he (the Shafa'i Muqtadi) recites Dua e Qunoot?

Zaid says that he should pause i.e. wait. If he is commanded to pause, then for how long should he wait?

The Ruling

That which Zaid is saying is incorrect, and the Imam should not pause at all, because in this is 'Qalb e Maudu' in other words, to turn the position established by the Shariah, because (here) the one being followed has been made the follower.

Rasoolullah ﷺ said,

انما جعل الامام ليؤتم به

The Imam is only appointed, so that the Muqtadi may follow him

He is not appointed (as the Imam) so that He may follow the Muqtadis i.e. the congregants. واللہ تعالیٰ اعلم

Case 92

Amr is in need of performing the Ghusl of Janaabat or Ihtilaam (i.e. due to intimacy or nocturnal emissions), and Zaid walked in front of him and conveyed Salaam. In this case, should he reply or not, and if in this state one recites some verses of the Qur'an or Durood Shareef in his heart, is it permissible or not?

The Ruling

In the heart means to simply recite it in thought i.e. in mind and not by moving the lips at all, then in this way he can recite the Qur'an e Majeed as well. To recite the Qur'an e Majeed with the tongue in the state of Janaabat is impermissible. Even if it is softly, and Durood Shareef he may read (even with the tongue), but it should be after he has rinsed his mouth. He may reply to the Salaam, and it is better that he does this after doing Tayammum (i.e. dry ablution).

کھا فعلہ رسول اللہ صلی اللہ علیہ وسلم

Just as it was done by Rasoolullah ﷺ

In other words, a person passed Salaam and Rasoolullah ﷺ performed Tayammum and then replied to his Salaam.

It is in Tanweer

لايكره النظر اليه (اى القرآن) لجنب وحائض ونفساء كادعية

For a Junub and a female in Haidh to (just) look at the Holy Qur'an
with her eye, and to read Duas is not Makruh

It is in Raddul Muhtar

نص في الهداية على استحباب الوضوء لذكر الله تعالى

It is clearly stated in Hidayah that Wudu
is Mustahab for the Zikr of Allah

It is in the same from Bahr

وترك المستحب لا يوجب الكراهة

Omitting the Mustahab does not cause it to become defective i.e.
Makruh. والله تعالى اعلم.

Case 93

If during the condition of menstruation, Zaid rubs his frontal private part on the thigh or the stomach of the woman, thereby ejaculating semen, is this permissible or not, and what happens if Zaid is sexually aroused and fears that he will be caught up in adultery?

The Ruling

It is permissible on the stomach and impermissible on the thigh because in the state of menstruation and post-natal bleeding i.e. during Haidh and Nifaas, he cannot take benefit of his wife's body from below the navel up to the thigh. والله تعالى اعلم

Case 94

Can that which is written in Taqdeer i.e. destiny, change or not? Zaid says that, whatever Allah has written cannot change, and Amr holds this belief that certainly, by His Divine Grace, and through the intercession of His Beloved Nabi ﷺ and through the help of the Awliyah e Kiraam رضى الله عنهم Almighty Allah changes it, and it is also proven that due a person not performing Namaaz and not keeping fast Almighty Allah takes away the Barkat i.e. blessing from his life, and diminishes his sustenance. If that which is written in Taqdeer cannot be erased (at all), then why is this written in some Kitaabs?

The Ruling

Almighty Allah says,

يَحُوهَ اللّٰهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَآهُ الْكِتَابُ ۝٣٩

Allah erases whatever He Wills, and endorses (what He Wills), And what is originally written, is with Him Alone. [Surah Ar-Ra'ad (13), Verse 39]

The Actual Book i.e. Word which is written in Lauh e Mahfuz does not change. Those rulings which are in the Registers of the Angels and on the joints of the Lauh e Mahfuz changes towards blessings and goodness through intercession, Dua, service of one's parents and joining family ties (etc.), or it turns the other way, due to sins, tyranny, disobedience to our parents and breaking family ties. For example; In the registers of the Angels, Zaid's life was recorded as sixty years. He was rebellious (in Deen), so twenty years earlier the command of his death came, or if he did some virtuous deeds, then it was commanded to increase his life by a further twenty years. This (in the books of the Angels) was changed, but in Allah's Divine Knowledge, and on Lauh e Mahfuz, the same forty years or eighty years was written, and for it to happen according to this is necessary. A more detailed research and expansion on this topic is present in my Kitaab Al-Mu'tamad ul Mustanad. والله تعالى اعلم

Case 95

If Amr when taking his son into the Blessed Rauda of Sarkaar e Madina ﷺ gives him some sweetmeats etc. and then those sweetmeats (i.e. mithai) are brought back to his country as Tabarruk i.e. Niyaz, then, in this case, is it permissible to eat it or not?

The Ruling

Indeed it is permissible.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

Say you, Who is it that has made Haraam the adornment of Allah, which He has brought out for His servants, and the pure sustenance. [Surah Al-A'raf (7), Verse 32]

The wahabis لعنهم الله تعالى who regard the Rauda e Aqdas as an idol and who regard Shirni i.e. Niyaz as examples of offerings to an idol are cursed.

قَاتِلْهُمْ اللَّهُ أَتَى يُؤْفَكُونَ

(May) Allah slay them. How stubborn are they
[Surah Tauba (9), Verse 30]

Indeed that which becomes connected there (i.e. to the blessed Rauda Shareef) is indeed a blessed item to a Muslim, and to take some for your friends and relatives is certainly permissible. The leader of the Wahabis said in Taqwiyyatul Imaan that to take some water of a well regarding it as a blessing (i.e. blessed water), and to thus drink it, apply it on the body, distribute it amongst yourselves, and take it for those who are not present there, are all those actions which Allah has specified for His Ibaadat, i.e. worship, and informed His servants of this, so any person who does such things for any Prophet or ghost i.e. spirit, it is shirk i.e. polytheism. This is known as committing actions of shirk in Ibaadat, then even if one thinks that it is He alone who is worthy of this honour, or if one thinks that, respecting them in this manner pleases Allah, and through the blessings of this, Allah removes difficulties; is shirk in every form.

This is his false accusation against Allah, and it is he who is involved in actual shirk. It is mentioned in Sunan Nasa'i that Talq bin Ali رضي الله عنه requested that Rasoolullah ﷺ bless him with His ﷺ remaining Wudu water. Nabi Kareem ﷺ requested water and performed Wudu, and rinsed his mouth in it, and then poured it into his vessel, and said, when you enter your city,

فاكسروبيعتكم وانصحوامكانهابهذالباء واتخذوها مسجدا

Break your church, and sprinkle this water on that piece of ground,
and build a Masjid there.

Him and his companions said the city is far away, and the heat is intense, so by the time we reach there the water will evaporate. He ﷺ said,

مدوة من الباء فانه لا يزيد الا طيبا

Continue to mix more water in it, for its purity alone will increase

In the outskirts of Madina Shareef, towards the western mountainous terrain there is a well in which Rasoolullah ﷺ rinsed His blessed mouth. From then on continuously the people of Madina take its blessings. The Muslims take this water like Zam-Zam Shareef to distant places, to the extent that it also became known as zam-zam. Imam Sayyid Noorud-deen Ali Samhudi Madni قدس سره in Khulasatul Wafa Shareef states,

بأرهاب بصق رسول الله صلى تعالى عليه وسلم فيها وهي بالحرارة الغربية معروفة اليوم بمزمزم
وقد قال البطري لم يزل اهل المدينة قديما وخلفايتبركون بها وينقل الى الافاق من مائها، كما
ينقل من زمزم يسبونها ايضا زمزم لبركتها

Nabi ﷺ gargled into the Well of Ah-hab. It is on the western mountainous terrain. Today it is famously known as Zam-zam, and indeed Matari has stated that from the predecessors, up to the successors i.e. those who followed, (all) take blessings from it. Muslims take it to distant cities like Zam-zam and due to its blessing, it is also called Zam-Zam.

Case 96

If someone took a vow at the Dargah of any Wali, for example, if Amr said, O such and such Pious Servant of Allah! If Allah blessed me with a son by your blessed Dua, then I will come and remove the hair on my son's head at your Dargah i.e. Mazaar, and I will give in charity gold or silver equal to the weight of the hair; or if he made this condition that I will give in Khayraat sweetmeats or sweet potato equal to the weight of that son of mine, and the child is then placed on one plate of the scale and sweet potato is placed on the other and then for the pleasure of Allah it is distributed amongst the needy, then is it permissible or not to take a vow with these two conditions and will it be permissible to eat those sweets or not, and the child who is being weighed is not at the actual grave but is at some distant place? Zaid says this is impermissible.

The Ruling

In both cases the Man'nat i.e. vow of Sadaqa i.e. charity is permissible, and to fulfil it is necessary.

Almighty Allah says,

وَلْيُوفُوا نُذُورَهُمْ

And fulfil their vows. [Surah Hajj (22), Verse 29] والله تعالى اعلم

Case 97

Is it permissible or not if the duly appointed Imam performs Namaaz wearing a shawl which has golden brocade pattern i.e. gold (wire like) thread work on it, or when wearing embellished cotton or Kashmiri warm clothes?

The Ruling

If the cotton or Kashmiri warm clothes do not have silk in it, there is no objection, neither in the golden brocades, as long as any such pattern is not wider than four fingers in width, and it should also not be so close to each other that from a distance the fabric cannot be seen at all, all being bedecked. [Just as it is in Durr e Mukhtar etc. and we have explained this in detail in our Fatawa]

Case 98

What is the ruling if the duly appointed local Imam wears a shawl on his head i.e. he covers his head with a shawl while performing Namaaz?

The Ruling

If the shawl is made from silk or a bedecked golden brocade pattern, or if any of its pattern is of golden brocade or silk which is more than four fingers in width, then for a male it is absolutely impermissible even though it be worn out of Namaaz, and because of this the Namaaz will be affected and Makruh, whether the one wearing it is the Imam

or the Muqtadi, or a person performing Namaaz individually; and if it is not like this, then there are two cases; if he put it over his head and left both ends hanging, it is Makruh e Tahreemi and sinful and to repeat that Namaaz is Waajib i.e. compulsory.

It is in Durr e Mukhtar

کرہۃ سدل تحریر الہی (شوبہ) ای ارسالہ بلالیس معتاد کشد و مندیل یرسلہ من کتفیہ

In other words, To let the clothes hang, in other words, to let it hang contrary to the common manner of use, or to leave the shawl on the shoulder is Makruh e Tahreemi, as this has been disallowed in the Hadith.

It is in Raddul Muhtar

وذلك نحو الشال

واللہ تعالیٰ اعلم. And that being like the shawl.

Case 99

If Amr prays Faateha on food and at a grave, in other words at both places by first reciting the three Quls, followed by Surah Faateha, then the first Ruku' of Surah Baqarah, and he bestows the Sawaab of it to Huzoor Pur Noor Muhammadur Rasoolullah ﷺ and Hazrat Ghaus Paak روضۃ العزیز is it permissible or not? Zaid says that the Faateha

on food must be done in a different manner. The question here is that if Amr reads the Faateha in this one manner is it correct or not, and does the sawaab i.e. reward of it reach the beloveds of Allah and the deceased or not?

The Ruling

Zaid's statement is incorrect. Faateha is Esaal e Sawaab, and whichever way it may be, it is permissible. There is no stipulation which says that the Faateha on food should be different and at the grave should be different. However, there is one thing here which is necessary to pay attention to, that being, in the question it is written 'Sawaab Bakhshna' i.e. to send the sawaab i.e. to bestow the sawaab i.e. reward to Huzoor Aqdas ﷺ and Huzoor Sayyiduna Ghaus e Azam ﷺ. This word is very inappropriate (here). The word 'bestow' is when something is blessed to the younger ones by the elders etc (i.e. like a king to his servants), so here it should be said, 'Nazr Karna' i.e. to offer (the sawaab) i.e. the Sawaab is Nazr in the Court of the Masters. واللہ تعالیٰ اعلم

Case 100

If the duly appointed local Imam sees 'Faal', i.e. prediction/ omen using the verses of the Qur'an Shareef, is it permitted or not? Zaid says that if an Imam sees 'Faal' it is Haraam and to perform Namaaz behind that Imam is not permissible. Is this statement of Zaid futile or is it correct?

The Ruling

Regarding seeing 'Faal' from the verse of the Holy Qur'an, there are four statements i.e. views of the A-imma of the four Madhabs. Some of the Hambalis say it to be Mubah i.e. lawful, and the Shafa'is say it to be Makruh e Tanzeehi, and the Malikis say it to be Haraam, and our Hanafi Ulama says that it is impermissible, disallowed and Makruh e Tahreemi, as the Holy Qur'an was not revealed for this.

Our view is close to the view of the Malikis, and according to research, the result of both is the same. It is in Sharh Fiqh Akbar,

قال القنوي: لا يجوز اتباع النجم والرمال ومن ادعى علم الحروف، لانه في معنى الكاهن
انتهى -

و من جيلة علم الحروف فال المصحف حيث يفتحونه ينظرون في اول الصفحة وكذا في سابع
الورقة السابعة - الخ ملخصا

Imam Qunoowi has stated that to follow the (words) of the astronomers, fortune-tellers, and those who are claimants of the science of letters i.e. Ilm Al Huroof is not permissible, for they are like the soothsayers. From that Ilm Al Huroof is the 'Faal' from the Mushaf Shareef, where they open the Holy Qur'an and look at the first page and the seventh page, and then they look at the seventh line of that page.

It is in the same from Sharh Aqida of Imam Tahtawi

الواجب على ولي الامر ازالة هؤلاء البنجين واصاب الرمل والقرع والفالات ومنعهم من الجلوس
في الحوانيت او الطرقات او ان يدخلوا على الناس في منازلهم لذلك

It must be made necessary upon the ruler to close down astrologers, fortune-tellers, and those who draw lots and see Faals. They must not be allowed to sit in shops and on streets, and nor should they be allowed to enter people's homes for this purpose.

It is in Tohfatul Fuqaha of Imam Ala'uddin Samarkandi, then in Jami ur Rumooz, and then in the Sharh of Durar of Allama Isma'eel bin Abdul Ghani Nablusi, then in the Hadiqah Nadiyyah of Allama Abdul Ghani ibn Isma'eel Nablusi رحمهم الله تعالى

اخذ الفال من الصحف مكروه

To take Faal from the Mushaf Shareef is Makruh

It is in Aakhirain,

يعنى كراهة تحريم، لانها المحل عند الاطلاق عندنا

In other words, it is Makruh e Tahreemi, because when in the Hanafis something is said to be having an abhorrence in an absolute manner, it refers to Makruh e Tahreemi.

وفي حياة الحيوان للدميمري: جزم الامام العلامة ابن عربي في الاحكام سورة البائدة بتحريم اخذ الفال من المصحف، ونقله القراني عن الامام العلامة ابى الوليد الطرطوسي واقره واباحه بن بطة من الحنابلة، ومقتضى مذهب الشافعي كراهته يعنى كراهة تنزيه، لانها المجهل عند الاطلاق عنده

It is in the book Hayaatul Haywaan of Imam Damiri that Allama Imam Ibn Al Arabi Makki said in Kitaabul Ahkaam under the Tafseer of Surah Al Ma'idah that to take Faal from the Mushaf Shareef is forbidden, and this has been quoted by Allama Qiraani Maliki from Imam Allama Abul Waleed Tartusi Maliki, and he has held this as being admitted, and Ibn Batt Hambali said it to be permissible, and the view of Imam Shafa'i is based on repugnance, in other words Makruh e Tanzeehi., because according to him when the word Makruh is used absolutely, this is what it means.

Allama Qutbud-deen Hanafi ibn Ala'uddin Ahmed bin Muhammad Nahrawani the student of Imam Shamsud-deen Sakhawi who attained blessings from the Court of Hazrat Sayyidi Ali Muttaqi Makki رَحِمَهُمُ اللهُ تَعَالَى states in the book Ud'iyatul Hajj;

منسك ابن العجي لاياخذ الفال من المصحف فان العلماء اختلفوا في ذلك، فكرة بعضهم واجازة بعضهم، ونص ابوبكر الطوطوسي من متأخر المالكية على تحريمه

It is in the Manasik of Ibn Ajami that Faal should not be taken i.e. extracted from the Mushaf Shareef, because the Ulama have Ikhtilaaf i.e. difference of opinion in this regard. Some say it is Makruh and some say it is permissible, and from amongst the latter Maliki scholars, Abu Bakr Tartusi has deduced that it is Haraam.

Ali Qaari in Sharh Fiqh Akbar quotes as follows regarding the above-mentioned discussion;

ونص المالكية على تحريمه

The Malikis have stipulated that it is Haraam

It is in Tariqah Muhammadiyah of Imam Barkawi Hanafi

المراد بالفال المحمود ليس الفال الذي يفعل في زماننا مما يسبونه قال القرآن اوفال دانيال
اونحوها بل هي من قبيل الاستقسام بالالزام فلا يجوز استعمالها

The 'Faal' which has been mentioned in the Hadith, does not refer to that which is commonly practiced by people in our era, which is called Faal e Qur'an or Faal e Daniyaal etc. This is equal to throwing the dice, which the Mushrikeen of Arabia used to do. Their action is impermissible.

In brief, the (view) of the Mazhab is that it is disallowed. The statement of Zaid that Namaaz behind him is improper (Na-Durust), is incorrect. Namaaz is not even improper behind a Faasiq, however, it is Makruh, and if it is a Faasiq Mu'lin, then it is Makruh e Tahreemi, just as our research proves in our Fatawa and in our book An-Nahiyul Kayd.

The Makruh which is Tahreem i.e. Tahreemi also causes Namaaz to become void, and to repeat it is Waajib, and not that it is 'Na Durust'. And in this case initially, the ruling of Fisq should not even be given, because the case is one which is differed, and this must be kept discreet, as the ruling regarding it is not well-known. So here, he should be informed that in the Hanafi Madhab it is impermissible, and if he stops doing this, it is better, and if he still does it one or two times, he will not be regarded as Faasiq, but the ruling of Fisq will only be given after he continuously and willingly goes on doing it, because Makruh e Tahreemi is Gunah e Sagheera, just as it is in Raddul Muhtar from the researcher and author of Bahr.

Sagheera after persistence is Fisq. However, after being informed, if he does not openly and persistently do this seeing of 'Faal' then Namaaz behind him is only Makruh e Tanzeehi. In other words, merely inappropriate, just as it is in Durr e Mukhtar بكره تنزيها امامة فاسق.

However, if he does this openly i.e. publicly in the city, then he will be branded a Faasiq Mu'lin, and to make him an Imam is sinful, and Namaaz behind him is Makruh e Tahreemi and to repeat it is Waajib.

It is in Fatawa Hujjah

لو قدموا فاسقيا ثبوت

One who makes a Faasiq an Imam is a sinner

Similar is the context of Ghuniya and Tabeen ul Haqa'iq etc. The agreement between both views is that which I have presented by Allah's Guidance, that being, Namaaz behind a Faasiq who is non Mu'lin i.e. not an open transgressor is Makruh e Tanzeehi and behind a Mu'lin is Makruh e Tahreemi. والله تعالى اعلم

Case 101

What is the ruling if the duly appointed local Imam makes Taweez (i.e. religious amulets)?

The Ruling

There is no real objection to those Taweez which are made from the Holy Qur'an, Names of Allah, and other blessed Duas and invocations. In fact, it is Mustahab. Regarding such a position, Rasoolullah ﷺ said,

من استطاع منكم ان ينفع اخاه فلينفعه

Whosoever of you can benefit his brother, should benefit him

This Hadith has been reported by Muslim from Jabir bin Abdullah رضي الله عنه. To prepare Taweez with the names of the Ambia عليهم الصلاة والسلام as a means of blessing and a medium is also proper, for they are the subordinates and manifestations of the Names of Almighty Allah.

It is in Durr e Mukhtar

في السجتي التبية المكروهة ما كان بغير العربية

It is in Mujtaba, That Taweez is Makruh, which is in the non-Arabic Language i.e. the meaning of which is unknown.

It is in Raddul Muhtar

لا بأس بالبعاذات اذا كتب فيه القرآن او اسماء الله تعالى، وانها تكرر اذا كانت بغير لسان العرب ولا يدري ماهو، والعلة يدخله سحرا وكفرا وغير ذلك، اما ما كان من القرآن او شيء من الدعوات فلا بأس به

There is no objection in Taweez when Qur'an e Majeed or the Names of Allah are written in it. It is only Makruh when it is in non-Arabi, and the meaning is unknown. How will it be known if there is sorcery, kufr or something else written in it? There is no problem with those Taweez which is from verses or Duas.

It further mentioned in Mujtaba

وعلى الجواز عمل الناس اليوم به وردت الآثار

Now, the practice of all the Ulama is upon the permissibility of Taweez, and there are narrations regarding it.

Imam Nawawi states in Sharh Muslim

الرقى التى من كلام الكفار والرقى السجھولة مذمومة لاحتمال ان معناها كفرا وقريب منه
او مكروه، اما الرقى بايات القرآن وبالاذكار المعروفة فلانھى فيه سل سنة

Those ‘chantings’ which are from the words of the unbelievers, and those whose meanings are unknown, are improper because it is possible that the meaning is kufr, or close to kufr or Makruh. It is permissible through verses and known duas. In fact, it is Sunnat.

It is in the same

ونقلوا الاجماع على جواز الرقى بالقران واذكار الله تعالى

In other words, There is a consensus regarding the permissibility of those Taweez which are from Qur'an, and from the words of remembrance of Allah

It is in Ashi'atul Lam'aat Sharh Mishkaat

رقیہ بہتر آن واسمائے الہی حبانزست باتفاق و ما سوائے آن از کلمات اگر
معلوم باشد معانی آن و مخالف نبود دین و شریعت را نیز حبانز

In other words, it is unanimously agreed that to make Ruqqiya i.e. Taweez and incantations using verses of the Qur'an and the Names of Allah, are permissible. With the exception of this, it is also permissible to use other texts or words, if their meanings are known and they are not contrary to the Deen and Shariat.

However, the evil of that which is known, such as in some Taweez shaitaan, Fir'awn, Hamaan and Namrud are written, or if the meaning is completely unknown, like in the Dua for alleviating plague it is بسم
علیقا, or in some Taweez and incantations it is written, الله سوسا حاسوسا ماسوسایا
. ملیقا تللیقا انت تعلم ما فی القلوب حقیقا.

Even though this is not permitted (due to some words with unknown meanings), but when words with unknown meanings are properly reported from some Akaabir Awliyiah who are indeed reliable and possessors of deep intrinsic and extrinsic knowledge, then based on confidence in them, it will be accepted.

Shaykh Muhaqqiq رحمہ اللہ تعالیٰ states in Madarijun Nubu'wah

یارب مگر بعضے کلمات باشد کہ از ثقات معلوم شدہ است خواندن
آں و از مشائخ متواتر آمدہ است چنانچہ در حرز یسانی کہ آن را سیفی می
مانند و مانند آں می خوانند

I seek refuge in Allah! However, there are also some words which are known to have been recited by the Masha'ikh through authentic uninterrupted chains of transmission. Therefore Hirz Yamaani used such words in the Zikr e Sayfi, and it is recited.

It is in the same regarding Taweez with the names of the Beloveds of Allah;

تمسک و توسل کہ بدوستان خدا و اسمائے ایشاں می کنند بسبب قرب
ایشاں بدرگاہ حق و درگاہ رسول دے می کنند و اگر تعظیم می کنند ایشاں را بہ ہمیں
طریق بندگی خدا و تبعیت رسول می کنند نہ باستقلال و استدائیں راقیاس
بر حلف بغیر خدا عز و جل نتواں کرد

It is written about doing Taweez and incantations using the names of the pious servants of Allah that; The Awliyah of Allah and the names of these beloveds are used as a medium (Wasila). This is because these beloveds have attained a special closeness in the Court of Almighty Allah and the Beloved Rasool ﷺ.

Thus, if someone respects the beloved pious servants (of Allah), then this too is obeying Almighty Allah and following the Beloved Rasool ﷺ, and this should not be connected to the analogy of taking an oath using a name other than that of Allah.

I (Aala Hazrat ﷺ) say,

1. The bright proof for this, and the flying mountain on the heads of Wahabism is that saying of Ameer ul Mo'mineen Maula Ali كرم الله تعالى which Imam Abu Bakr As Sina the reputable student of Imam Nasa'i reported in the Book Amal Al Yawn Wal Layl from Abdullah ibn Ab'bas رضي الله عنهما that Ameer ul Mo'mineen Maula Ali كرم الله تعالى said,

اذا كنت بوا دتخاف فيها السباء فقل اَعُوذُ بِدَانِيَالٍ وَبِالنَّحْبِ مِنْ شَرِّ الْاَسَدِ

When you are in such a wilderness, when fearing the threat of lions, then say, I seek refuge in Hazrat Daniyal عليه الصلاة والسلام and from the mischief of the Lion of his well.

Regarding this Hadith, Imam Ibn Sina fixed a chapter called

مايقول اذا خاف السباع

In other words, this chapter is regarding that Dua which should be read when fearing the threat of lions i.e. wild animals.

Imam Arif Billah, the great Faqih and Muhad'dith Kamaalud-deen Damiri رحمه الله تعالى has quoted this Hadith in Hayaatul Haywaan Kubra, and he wrote the Ahadith of Ibn Abid Danya and Sha'b Al Imaan of Baihaqi, that when Hazrat Daniyal عليه الصلاة والسلام was born, then due to the fear of the King (who was informed about the birth of Hazrat Daniyal عليه الصلاة والسلام by the astrologers, that a boy will be born this year, who will destroy your kingdom, hence that wicked one slaughtered all the children who were born in that year) so he was left amongst lions in the wilderness. The male and female lions would go on licking his blessed body.

When he became young, Bakht Nasr put two hungry lions into a (huge) well, and released Hazrat Daniyal عليه الصلاة والسلام in their midst. On seeing him (like tame dogs) the lions began to wag their tails. After writing these Ahadith, Imam Damiri said,

فلما ابتلى دانيال عليه الصلاة والسلام بالسباع اولا واخر اجعل الله تعالى الاستعانة به في

ذلك تمنع شر السباع التي لا تستطاع

In other words, since immediately after birth Hazrat Daniyal عليه الصلاة والسلام, and after he grew older, he was tested through lions. Allah has made it such that by taking his name and seeking his refuge, it is a means of being saved from the uncontrolled threat of lions.

What more is there in using the names of the beloveds of Allah as Taweez, just as Maula Ali is saying, like Hazrat Abdullah ibn Ab'bas is reporting, like Imam Ibn Sina is acting upon it by quoting in his book

Amal Al Yawn Wal Laylah, and to show and prove this, he is presenting a particular chapter on this topic.

On page 10 in Volume 3 of his Fatwa, when the rebellious Gangohi could not find any way out, then he made a suicidal move by saying, 'Neither is Daniyal there, neither does he have any knowledge. For them to believe in its benefit is shirk. In fact, Allah has kept an effect in that action.

This is a Makruh action which was made lawful due to need, like in an uncontrolled situation the use of 'Tawriyah' (a device used to conceal the truth under compulsion), becomes proper. This is the complete effort of Gangohi (in this regard).

O Muslims Observe! Without any care to say about the Ambia عليهم السلام, that, neither do they have any knowledge, and to believe in this benefit from them he has mentioned as being Shirk. This is an old excuse of the Wahabis for the refutation of which my many books are sufficient. Let's talk about calling out in this way.

Gangohi Ji only said it to be Makruh, and the leader of the group writes in his Taqwiyyatul Imaan, Some call out to someone when in difficulty (i.e. using their names to seek help), in other words, whatever the Hindus do with their idols, all of that these fake Muslims do with the Awliyah and Ambia, and they still claim to be Muslims.

Now look, he is clearly branding (the Muslims) as Kaafir and Mushrik, and you (Gangohi) are only saying it to be Makruh. However, even you behind the veil gave the example of Tawriyah and also stipulated kufr. Secondly, which need is there for which it is permissible to state open Taqwiyyatul Imaani shirk and kufr. Answer with caution, and also take some advice from the leader of your group. Is this effect present in calling out using the Name of Allah or not, that calamities may be alleviated and lions may be made to flee. If the effect is there, then when is there the need to call out using anyone else's name? Does proclaiming an Islamic Kalima also alleviate calamities, and when a person makes kufr, then it will be called being compelled and not having control. Will that person be regarded as Kaafir (according to you) yes he will surely be regarded so, and if not then write that clearly, that by calling out with the name of Allah does not alleviate calamities. At that time, the condition of your group will certainly be a spectacle, and what more can we say besides Takfeer, and that has already come for you from Haramain Sharifain.

Thirdly, In the Hadith, that specific moment when faced by a lion and when it attacks is not mentioned. In fact, it has been mentioned that if you are in the wilderness and fear the threat of a lion.

Now tell me if there is no (hostile) unbeliever in front of you, neither is he threatening you, nor frightening you, but there is only a threat or possibility that an unbeliever may come and threaten you, so will you then go on uttering a word of kufr?

Fourthly, Almighty Allah has placed the effect in this Kalaam for alleviating calamities. This is an effect of blessings and pleasure, like in Zikr e Ilaahi, or with anger and displeasure like is the case in sorcery (Jaadu).

In the case of the first instance, who is the one who dislikes that which pleases Almighty Allah, and what is (the condition of) that person who regards this as kufr and shirk? In the second instance, Maula Ali would be regarded as someone who taught sorcery, and Ibn Ab'bas would be the one who informed us (of this sorcery) and Ibn Sina would be regarded the as one who propagated it and according to the Taqwiyatul Imaani way they will be regarded as kaafir and Mushrik.

Maula Ali and Ibn Ab'bas رضى الله عنهما are of great stature (so let's leave them for now). Tell me according to your so-called religion, are Imam Ibn Sina and Imam Damiri equal to Shah Wali-ullah Saaheb, the grandfather in Tariqah and the great grandfather of the leader of your group, a Mushrik and one who (according to you) spread shirk because of reading the Naad e Ali, and saying Ya Ali and Ya Shaykh Abd Al Qaadir Jilani Shay-an Lillah, and for speaking about going around graves? ولا حول ولا قوة الا بالله العظيم

Anyway, let those who love kufr be as they are. Let us a look at a few Taweez from the names of the Beloveds;

2. It is in Mawahib Shareef from Hazrat Imam Abu Bakr Ahmed bin Sa'eed who is a reliable Hafiz of Hadith that, I was inflicted with fever,

and Imam Ahmed ibn Hambal was informed of it. He wrote this Taweez and had it sent to me,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَبِاللَّهِ وَمُحَمَّدٍ رَسُولِ اللَّهِ يَا نَارَ كُونِي بِرِدَائِي وَسَلَامًا....

In other words, Allah's Name (we) begin with, and with the blessings of Allah and through the blessings of Muhammadur Rasoolullah ﷺ, O Fire! Become one with coolness and peace..... (Until the end of what was written)

3. It is reported in Fath Al Malik al Majeed from Hazrat Abu Hurairah رضي الله عنه that

سأرا عيسى بن مريم ويحيى بن زكريا على نبينا الكريم وعليهم الصلاة والتسليم في بيرة اذ رايا وحشية ما خضا، فقال عيسى ليحيى عليها الصلاة والسلام قل تلك الكلمات حنة وكذت مريم ومريم وكذت عيسى الأَرْضُ تَدْعُوكَ أَيُّهَا الْمَوْلُودُ أَخْرِجْ أَيُّهَا الْمَوْلُودُ بِقُدْرَةِ اللَّهِ تَعَالَى

In other words, Sayyiduna Esa and Sayyiduna Yahya عليه السلام saw a wild female creature in the jungle, which was afraid of delivering its baby. Hazrat Esa عليه السلام said to Hazrat Yahya عليه السلام say these words, 'Maryam was born from Hannah, Esa was born from Maryam. O newborn the earth is summoning you, O newborn! Be born through the Divine Power of Allah.'

The narrator of the Hadith, the reliable Hafiz of Hadith, Hammad ibn Zaid says, be it a human or an animal which is having difficulty to

deliver, even though it may be a goat, who is having difficulty delivering its baby. If these words are read near it, the baby will be born.

4. Imam Damiri wrote a Dua for removing the venom of a snake and mentioned it to be of great benefit. He said in it,

سَلِّمْ عَلَى نُوحٍ فِي الْعَالَمِينَ وَعَلَى مُحَمَّدٍ فِي الرُّسُلِينَ نُوْحٌ نُوْحٌ قَالَ لَكُمْ نُوحٌ مِنْ ذِكْرِي فَلَا تَلْدَغُوهُ

Salaams be upon Nuh from all the people of the universe, and upon Muhammad ﷺ amongst the Rasools, Nuh, Nuh. Hazrat Nuh had already told you that, that not bite him who remembers me.

5. Imam Abu Imran ibn Abd Al Birr reported from Afdalut Taabi'een Hazrat Sayyiduna Sa'eed bin Al Musayyab رَضِيَ اللهُ عَنْهُ that he said,

بَلِّغْنِي أَنْ مَنْ قَالَ حِينَ بَسَى سَلِّمْ عَلَى نُوحٍ فِي الْعَالَمِينَ لَمْ تَلْدَغْهُ عَقْرَبٌ

I received a narration, that one who says in the evening, Salaams upon Nuh from amongst all the people of the universe. A scorpion will not sting him.

6. The same practice i.e. incantation, Imam Amr Dinar the reliable Taabi'ee and the student of Abdullah ibn Ab'bas رَضِيَ اللهُ عَنْهُمْ stated, and in it is written like this

قَالَ فِي لَيْلٍ أَوْ نَهَارٍ سَلِّمْ عَلَى نُوحٍ فِي الْعَالَمِينَ

In other words, say (what has been mentioned above) in the morning or the evening (i.e. not necessarily only in the evening). [All of this is mentioned in Hayaat ul Haywaan]

7. The same has been reported by Imam Abul Qaasim Qushairi رحمه الله in his Tafseer, and in it is mentioned, Say at both times, i.e. in the morning and the evening سلم على نوح في العليين

8. Further, Imam Damiri رحمه الله reported from some blessed personalities that,

ان اساء الفقهاء السبعة الذين كانوا بالمدينة الشريفة اذا كتبت في رعدة وجعلت في القبح فانه لايسوس ما دامت الرعدة فيه

In other words, if the names of these seven great Fuqaha of Madina Tayyibah are written and put into wheat (i.e. flour), then for as long as that paper stays therein, the wheat will not get weevils. These are their names;

- **Ubaidullah**
- **Urwah**
- **Qaasim**
- **Sa'eed**
- **Abu Bakr**
- **Sulayman**
- **Kharjah** رضي الله عنهم

9. It is mentioned in the same (book) from the great researchers that

ان اسماهم اذا كتبت وعلقت على الراس او ذكرت عليه ازال الصداع

If the names of this great Fuqaha are written and placed on the head, or if it is read and blown on the head, then a headache will be alleviated.

10. It has also been reported by some Ulama e Kiraam, if a person has overeaten and fears indigestion, he should run his hand over his stomach thrice, saying,

الَّيْلَةُ لَيْلَةُ عِيدِي يَا كَرَشِي وَرَضِيَ اللَّهُ عَنْ سَيِّدِي أَبِي عَبْدِ اللَّهِ الْقُرَشِي

O my stomach i.e. intestines tonight is the night of my Eid, and may Allah be pleased with our Master, Hazrat Abu Abdullah Quraishi.

Sayyiduna Abu Abdullah Muhammad bin Ahmed bin Ibrahim Qarashi Hashmi is from amongst the elite of the Awliyah e Kiraam of Egypt. He was around sixteen or seventeen years of age in the time of Huzoor Sayyiduna Ghaus e Azam رحمته الله. He passed away on the 6th of Zil-hijjah 599 Hijri in Bait ul Muqaddas, and if it is during day time (that one reads this), then instead of اليلة ليلة عيدي He should say اليوم يوم عيدي .

11. Imam Jami رحمته الله states in Nafhat ul Uns Shareef regarding Hazrat Sayyidi Ali bin Hay'ati رحمته الله (or Heeti).

One of his karaamats i.e. miracles is that if a lion attacks anyone, he should take the blessed name of Hazrat Ali Bin Heeti عليه السلام and wherever there are too many mosquitos, take the name of Hazrat Ali bin Heeti عليه السلام and by the permission of Allah the mosquitoes will go away.

من جملة كراماته من ذكره عنه توجه الاسد اليه انصرف عنه، ومن ذكره في ارض مبقاة
اندفع البق باذن الله تعالى

Hazrat Ali bin Heeti عليه السلام is from amongst the special servants i.e. he is of those who served Huzoor Sayyiduna Ghaus e Azam عليه السلام. He became the Qutb after Huzoor Ghaus e Azam عليه السلام and he passed away in 564 Hijri.

12. Now, I will now write a few statements of Shah Wali-ullah Saaheb from his book Qaul ul Jameel. The first is that it is in Shifa ul Aleel as per the book of Maulavi Khuram Ali who is the author of Nasihat ul Muslimeen. Here the translation is being presented, and this is also mentioned by many Wahabis, so every text will be the next testimony. Shah Wali-ullah Saaheb says I heard from my father that he said, there is security in the names of the Ashaab e Kahf, from drowning, burning, and from plundering and theft.

13-14. It is in the same that, this is also the incantation to remove Jins, in other words, the names of the Ashaab e Kahf should be written on the wall of the house.

15. In the same is written the incantation for Fever;

يا امرئ ملدم ان كنت مؤمنة فبحق محمد صلى الله تعالى عليه وسلم وان كنت يهودية فبحق
موسى الكليم عليه السلام، وان كنت نصرانية فبحق المسيح عيسى بن مريم عليه السلام ان
لا اكلت لفلان بن فلانة لحما - الخ

In other words, O Fever! If you are a Muslim then I give you the medium of Muhammad ﷺ, and if you are a Jew, then I give you the medium of Hazrat Musa عليه الصلاة والسلام and if you are a Christian, I give you the medium of Hazrat Esa عليه الصلاة والسلام, that neither should you devour the flesh of this sick person, nor should you drink his blood or break his bones, and leave, and go to him who associates another in worship with Allah.

15. It is in the same regarding that female who is not able to give birth to a boy baby. In this case, before three months of her pregnancy passes, write with saffron and rose water these verses on a buckskin, and then write,

بحق مريم وعيسى ابنا صالحا طويل العمر بحق محمد وآله

In other words, through the blessing of Hazrat Maryam رضى الله عنها and Nabi Esa عليه الصلاة والسلام may I get a pious son with long life, by the blessings of Nabi Muhammad ﷺ and His ﷺ Noble Family, والله تعالى اعلم.

Case 102

It is proper or not to inquire about (certain) matters from Haaziraat (i.e. Jins)?

The Ruling

I say if the Haaziraat are for Amal e Uluwi i.e. permissible celestial incantations, meant for some permissible reason, and there is no calling out to the shayateen, then it is permissible.

Hazrat Sayyid Husaini Shaykh Muhammad Attari Shataari قدس سره has mentioned many methods of performing this in his Kitaab ul Jawaahir, and Hazrat Allama Shaykh Ahmed Shanaawi Madani قدس سره explained it in Damaa'ir Asraa-ir Ilaahiya.

The book Jawaahir is that book, the permissions for which Shah Wali-ullah took from his teachers, which has been mentioned in my book, Anwaar ul Intibah, and strongest and most exalted (evidence) for this is that which the Great Imam Sayyidi Abul Hasan Noorul Millat Wad-Deen Ali Lakhmi قدس سره reported in the renowned Bahjatul Asraar wa Ma'danil Anwaar from the great A-imma Aarifeen Billah, Hazrat Umair Kimaati, Hazrat Umar Baz-zar and Hazrat Abul Khayr Bishreen Mahfuz قدس سره with authentic chain of narrations, that Hazrat Abu Sa'eed Abdullah bin Ahmed bin Ali bin Muhammad Baghdadi Azji stated during the lifetime of Huzoor Pur-Noor Sayyiduna Ghaus e Azam, in the year 554 Hijri, i.e. seven years before his wisaal, that in the year 538 his daughter Faatima went onto the rooftop of the house,

and a Jin carried her away from there, so he presented himself in the Court of Huzoor Ghaus e Azam رحمہ اللہ and mentioned his situation. He (Ghaus e Paak) said,

اذهب الليلة الى خراب الكرخ واجلس على التل الخامس وخط عليك دائرة في الارض وقل وانت
تخطها: بسم الله على نية عبد القادر

Go tonight, towards the ruins i.e. the desert of Karkh and there, sit on the fifth dune i.e. hill, and draw a circle around you on the ground and then read Bismillahi Ala Niyyati Abdil Qaadir رحمہ اللہ. When the first portion of night declines, assemblies of Jins will come towards you in different forms. Beware! Do not become afraid when you see them. In the last portion of the night, their King will appear to you with his army, and he will ask what work you have. You must say to him, (Huzoor Sayyid) Abdul Qaadir has sent me to you. You should then mention to him the matter of your daughter.

Hazrat Abu Sa'eed Abdullah رحمہ اللہ says, I went there and did as I was commanded. Jins appeared in terrifying forms, but none of them was able to come near my circle. They passed by, one group after another, until their King arrived on a horse, and in front of him were armies of Jins. The King came in front of the circle and said, O human! What is your work? I said Huzoor Sayyid Abdul Qaadir رحمہ اللہ has sent me to you. I had only just said this, and the king dismounted from his horse and kissed the ground. He then sat down outside the circle. His army also sat down with him.

The King asked my reason for coming and I explained the matter of my daughter. The King said to those with him, who is responsible for this act? But none knew. Then, suddenly a shaitaan was brought forth and my daughter was with him. It was mentioned that he was from amongst the demons of China. The King asked, what made you take away this girl who is under the shade of the great Qutb. He said, she stole my heart i.e. I fancied her. The King commanded his execution and he was thus executed, and my daughter was returned to me. I said, I have never before seen an incident like this, which you have done in following the command of Huzoor (Ghaus e Paak ﷺ). He said, yes! From his blessed home, he looks at the demons amongst us who are residing at the ends of the earth, and due to his awe, they flee towards their lairs. Verily, when Almighty Allah makes someone a Qutb, he grants him control over the Jins and the humans, and everything. [This narrative ends here]

(Aala Hazrat then says); however, if it is a ‘Sifli Amal’ i.e. an occult incantation influenced by evil spirits; or if it is something where help is sought from the devils (shayateen), then it is certainly Haraam, and if it comprises of any words or actions of kufr, then it is Kufr.

It is in Sharh Fiqh Akbar as follows;

لا يجوز الاستعانة بالجن فقد ذم الله الكافرين على ذلك فقال: وانه كان رجال من

الانس يعوذون برجال من الجن فزادوهم رهقا - وقال تعالى وَيَوْمَ يَحْشُرُهُمْ جَبِعًا

يُعْشِرُ الْجِنَّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَ قَالَ أُولِيَائِهِمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ

بَعْضُنَا بِبَعْضٍ لَّيَالِي فَاسْتَيْتَاعُوا الْإِنْسِي بِالْجِنِّي فِي فُضَاءِ حَوَائِجِهِ وَامْثَالِ أُمُورِهِ وَخَبَارِهِ
 بِشَيْءٍ مِنَ الْبَغِيَّاتِ وَنَحْوَ ذَلِكَ اسْتَيْتَاعَ الْجِنِّي بِالْإِنْسِي تَعْظِيمَهُ أَيَاةَ وَاسْتِعَاتَّتْ بِهِ
 وَاسْتِغَانَةً بِهِ وَخُضُوعَهُ لَهُ

In other words, it is not permissible to ask for help from Jin. Almighty Allah chastised the unbelievers due to this, because some humans would cry for help from the Jins, so they became even more arrogant. And Almighty Allah said, 'And on the day when He will raise all of them, and (He) will say, O assembly of Jinns! You have laid siege to many human beings, and their friends from amongst the humans will say, O our Rabb! Each of us benefitted from the other.' Humans benefitted from the Jins by them fulfilling their needs, by listening to what they said, by giving them some information about things related to the unseen (i.e. based on this conjecture); and the shayateen i.e. the Jins benefitted from humans in this way, that they (The humans) respected them, and they sought their assistance, and they called out to them, and they humbled themselves before them.

We should not merely try to do things to please the Jins, for Almighty Allah has blessed humans with excellence over them.

Hence, it is mentioned in Fatawa Sirajiyah, then in Fatawa Hindiya, in Muniy'yatul Mufti, in the Sharh Durar of Nablusi, and in Hadiqa Nadiyah;

إذا احرق الطيب أو غيره للجن افقت بعضهم بأن هذا فعل العوام الجهال

In other words, regarding burning incense i.e. fragrance etc for Jins, some Fuqaha have given the decree that this is the action of the ignorant common-folk.

However, if one lights incense as a mark of respect for the verses containing Allah's Names, and to honour the Angels, it is an act which is liked.

An excellent example of doing this for a good proper reason is the incident which has just been quoted from Bahjat ul Asraar Shareef; and this is the disliked reason, i.e. to do it simply to become more acquainted i.e. connected to them. The result of this is never good.

Hazrat Shaykh Akbar states in Futuhaat, Man becomes arrogant i.e. egotistical by keeping the company of Jins, and the final end of an arrogant person is the fire of hell. والعياذ بالله تعالى.

As for the reason which was mentioned in the questions, i.e. to inquire about certain matters. In this regard, both permissible and impermissible probabilities are present.

If it is to inquire from them about such a matter i.e. condition, which is related to them, or if it is the incident regarding a condition which they can go and find out about, in other words, which is not regarded as Ghaib i.e. unseen to them, then in this case it is permissible, just like in the case of the incident related to Hazrat Abu Sa'eed رضي الله عنه.

However, if one wishes to enquire from them regarding unseen information, like many people do Haaziraat and then they ask the Guardian Jins, what will be the outcome of such and such a court case be, and what will the outcome of such and such matter be?

This is Haraam and is akin to soothsaying, and even worse than it. In the days of ignorance, the Jins ventured into the skies, and they would listen to the words of the Angels and their discussions regarding the Commands which were given to them. They would spy on them and return. They would then from their own hearts mix lies with the truth and mention this to the soothsayers, and whatever was the truth, would become a reality.

From the blessed era of The Beloved Rasool ﷺ, the doors (of the skies) were sealed to them, and Guardian Angels were appointed at the Doors of the skies. Now the Jins do not have the power to go there and listen. The Angels strike any one of them who goes in that direction. This is explained in Surah Jin Shareef.

So, now the Jins are simply ignorant of (such) Ghaib, thus to enquire from them about the future is logically sheer foolishness, and in the light of the Shariah it is totally Haraam, and if one believes that they have knowledge of such Ghaib, then this is kufr.

1. It is in Musnad Imam Ahmed and the Sunan Arba'a from Abu Hurairah

من اتى كاهنا فصدقه بما يقول او اتى امرأة حائضا او اتى امرأة في دبرها فقد بى ما انزل على محمد
صلى الله تعالى عليه وسلم

Whosoever goes to any soothsayer and he accepts what he says; or one who is intimate with his wife during her menstruation; or one who penetrates her from the rear, he is displeased with (i.e. he has gone against) that which was revealed upon (Nabi) Muhammad ﷺ.

2. It is in Musnad Imam Ahmed and Sahih Muslim from Ummul Mo'mineen Hafsa رضي الله عنها that Rasoolullah ﷺ said,

من اتى عرافا فسأله عن شيء لم تقبل له صلاة اربعين ليلة

One who goes to him who informs about the unseen (i.e. a soothsayer), and asks him regarding the unseen, his Namaaz is not accepted for forty days.

3. It is in Musnad Ahmed and Sahi Mustadrak with the merit of it being Sahi from Hazrat Abu Hurairah and it is in Musnad Baz-zar from Hazrat Imran bin Haseen that Rasoolullah ﷺ said,

من اتى عرافا او كاهنا فصدقه بما يقول فقد كفر بما انزل على محمد صلى الله تعالى عليه وسلم

One who goes to him who tells (them) about the unseen i.e. to a soothsayer, and believes in his word to be true, has become a kaafir in that i.e. he has rejected that which has been revealed upon (Nabi) Muhammad ﷺ.

It is Majma ul Kabeer of Tabrani from Waasila bin Asqa' that Rasoolullah ﷺ said,

من اتى كاهنا فساله عن شيء حجت عنه التوبة اربعين ليلة فان صدقه بما قال كفر

One who goes to a soothsayer and enquires anything from him, he is deprived of Tauba i.e. repentance, for forty days, and if he has (absolute) faith in his word, he has become an unbeliever.

To inquire about Ghaib from the Jins is in the same category. It is in Hadiqa Nadiyah under the Hadith of Imran bin Haseen, with regards to soothsaying, it is mentioned,

البراد هنا الاستخبار من الجن عن امر من الامور كعمل البندل في زماننا

Here, soothsaying refers to enquiring about some Ghaib from Jins like the Amal of the 'Mandil' in our era.

I (Aala Hazrat) say, the first two Ahadith are in the case of forbiddance, and this is why in the first Hadith it was mentioned together with being intimate during menstruation and having intercourse in the rear private part; and in such a case, to confirm (i.e. to accept what they say) is to accept it in a conjectural manner, i.e. to have a notion.

The third and fourth Hadith are in the case of kufr, and here to accept i.e. confirm it means to have faith in it.

In this Hadith, i.e. the fifth one, both cases have been combined. The case of forbiddance is consistent with repentance not being accepted for forty days.

And in the second case, the ruling is that of kufr. It has also been ascertained from this Hadith that, enquiring alone does not necessitate believing i.e. having (full) faith in (that) unseen knowledge, because, in the query, that ruling was given, and the ruling regarding Takfeer was kept conditional to accepting it (i.e. believing in it as absolute).

The research in this regard is that the question i.e. enquiring can be in a speculative sense as well i.e. having a notion (it is true), and to have a speculative belief of someone possessing Ghaib, is not kufr.

However, if one believes with full faith that they received this knowledge of the unseen without the medium of Rasoolullah ﷺ, then this is kufr.

Almighty Allah says

عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۝ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

Allah is The Divine Knower of the Unseen, so He does not give anyone access to His Unseen Knowledge, but to His Chosen Rasools. [Surah Al-Jin (72), Verse 26]

It is in Jaami'ul Fusoolen,

البنفى هو البجزوم به لا البظنون

The negation for Jins is knowledge of unseen which is absolute, and not that which is speculative.

So this ramification is mentioned in Tatar Khaniya as follows,

يكفر بقوله انا اعلم السمر وقت او انا خبر باخبار الجن اياى

In other words, he who says, I know of the things which are lost, or I inform of it by being informed by Jins, he is a kaafir.

Here it is the case when the claim is that of having absolute knowledge, otherwise, it cannot be regarded as kufr. It is this which is the brief discussion in this regard, and a detailed discussion requires another time. واللّٰهُ سَمِيعٌ عَلِيمٌ

Case 103-104

It is Waajib upon a Saahib e Zakaat (i.e. a solvent person who has the threshold of Zakaat) to make Qurbani. However, if Amr and a few of his brothers live together in one house, and they also combine all their earnings together, and they also take out their Zakaat at one place collectively, is it permissible or not if all of them collectively do one goat as Qurbani, as they do not have the capability (to do an individual Qurbani), and when does the ruling apply for each person to do an individual Qurbani. What is the idea regarding this, i.e. what should the capability of each person be for this to be applicable (on him individually), such as in the case of Zakaat, the understanding is that, if a sane person who has reached the age of puberty has 52.5 Tola silver (which 612.36 grams) excluding his debt, then on one hundred rupees, two rupees and fifty cents is Fard as Zakaat.

In the same way, when is it Waajib upon each brother to do Qurbani in his individual capacity?

The Ruling

All which is required for the Qurbani to become Waajib is that at the said time, over and above your Haajat e Asliyah, you should be the owner of valuables equal to fifty-six rupees (i.e. whatever is the current price of a goat or sheep etc currently), be this any type of wealth, and whether you are in possession of this wealth for a year or not.

For Zakaat to become Fard, it is a condition that this wealth should be specifically gold, silver, trade goods etc. or livestock which spends most of its time grazing freely in the open, and for (Zakaat) it is necessary for a year to pass.

If after combining the share of the wealth of one whose wealth is combined (with others), with whatever is in his personal ownership, he has at the said time fifty-six rupees (i.e. the price of a Qurbani animal), and if it is over and above his essential needs, then, in this case, Qurbani is Waajib upon him. If the share of one of those who have combined their wealth together, including that which is in his personal ownership is less than fifty-six rupees, or if he is liable for a debt etc. due to which he is not free of Haajat e Asliyah, then Qurbani is not Waajib upon him.

Then, if there are two or more partners upon whom the rule of it being Waajib is applicable, then for them to do one goat is not sufficient. In this case, not even one of their Qurbani is discharged because there are no shares in goats and sheep.

However, if they do a camel or cow (i.e. cattle), and there are not more than seven shareholders, then the Qurbani of all of them will be fulfilled, and if there were eight shareholders, then the Qurbani of none has been discharged.

Hence, in the case at hand, it is Waajib upon every shareholder, to do his Qurbani individually. If they take out their Zakaat together there is no objection to this, because one-fortieth of the entire amount is one-fortieth or more of the share of each individual, unless there is any exemption in the individual share, and is not from the combined amount. This (scenario) has been explained in our book ‘Tajal-li al Mishkaat li Inaarat As’ilat al Zakaat’. والله تعالى اعلم

Case 105

To do Qurbani, the condition is one goat or sheep, and that Qurbani will be a mode of transport on The Bridge (i.e. on Pul Siraat), on the Day of Qiyaamat. What happens in the case when Zaid does not sacrifice a Qurbani animal, but alternatively sends the price of it to a Madrassa or Masjid in another city? Is this valid or not?

Zaid says that it is valid. When in Makkah Mu’azzamah during the days of Hajj, millions of Qurbani are done, then why then do they slaughter them and throw them into a pit? Why then do they not give the price of it in Haramain Sharifain?

Is it impermissible to give the price of the Qurbani there, yet it is regarded permissible to give it elsewhere?

The Ruling

If a person upon whom Qurbani is Waajib donates even a million gold coins during the days of Qurbani, his Qurbani will not be done and the Waajib will not be counted as having been discharged. He will be regarded as a sinner deserving of punishment (from Allah).

It is in Durr e Mukhtar

ركنها ذبح فتجب اراقه الدم

The essential factor in Qurbani is to do Zibah (i.e. slaughter the animal), so to let blood i.e. to sacrifice, is essential.

It is in Raddul Muhtar from Nihaya

الان الاضحية انما تقوم بهذا الفعل فكان ركنا

Because Qurbani is the reality of the act of sacrificing (an animal stipulated for this purpose). Hence, Zibah is the essential factor of this reality.

Nowadays, the Naichari have made this an issue of contention in order to increase their donations. In other words, (they say) do not perform Qurbani, just give (the money) to us as a donation.

This is their mischief in the matters of the Shariah. A detailed refutation of this is present in my Fatawa. والله تعالى اعلم

Case 106

To consume blood, be it a little or a lot is Haraam. Is it Haraam or not to taste the blood of the Qurbani animal? Zaid says that at the time of sacrificing the Qurbani animal, it is necessary to taste some blood by sucking some on the finger. Is this statement of Zaid true or is it futile?

The Ruling

Zaid's statement is futile i.e. baseless. Blood is absolutely Haraam, be it of the Qurbani animal or anything else. Be this a lot or a little.

As for the blood from the vessels, then this according to the direct injunction of the Holy Qur'an, is totally and absolutely Haraam.

Almighty Allah says,

أَوْ دَمًا مَّسْفُوحًا

‘or blood flowing from the blood vessels’

[Surah Al-An'aam (6), Verse 145]

Even the blood which comes from the meat after Zibah is also impermissible. It is a similar case with the blood from the liver or the spleen. Just as it has been mentioned in Bahr e Muheet and Jaami Ur

Rumooz etc. As for the blood of the heart, then this by itself is regarded as being 'Najis' i.e. impure, and every Najis is Haraam.

It is in Hilya, Quniyah, Tajnees, 'Inaayah and in Khazanat ul Fatawa etc.

دم قلب الشاة نجس

The blood from the heart of a goat is impure. واللہ تعالیٰ اعلم

Case 107-108

Is it proper or not to utilise (spend) that which is the property of one Masjid in another Masjid? It is proper or not to spend Masjid money in a Madrassa?

The Ruling

In both cases it is Haraam. As long as a Masjid is in use, neither can its property (i.e. funds etc.) be used in a Madrassa or in another Masjid. This is to the extent that if one Masjid has a hundred grass mats and spouted jugs, which are more than what is required there, and the other Masjid does not even have one, it is not permissible to give even a single grass mat or spouted jug from here to the other Masjid. It is in Durr e Mukhtar;

اتحد الواقف والجهة وقل مرسوم بعض البوقوف عليه جاز للحاكم ان يصرف من فاضل الوقف
 الاخر عليه، لانها حينئذ كشيء واحد وان اختلف احدهما بان بنى رجلان مسجدين او رجل
 مسجدا ومدرسة ووقف عليهما اوقافا لا يجوز له ذلك

If the Waaqif of two Waqf things is one, and both are Waqt for exactly the same thing, then if the income of one becomes less, then the Muslim Ruler is permitted to use the remaining (funds) of one, for the other, because in this situation, both of them are in reality regarded as one entity. However, if the Waqfs are two and are made Waqf for two separate entities, for example, if two people built two Masjids i.e. Each built one, or a person built one Masjid and one Madrassah and he made Waqf his properties for this, then in this case it is not even permissible for the Muslim Ruler to use the wealth of one in the other.

It is in Raddul Muhtar

المسجد لا يجوز نقل ماله الى مسجد آخر

It is not permissible to take the belongings of one Masjid to another Masjid. والله تعالى اعلم.

Case 109

If there is such a thing belonging to the Masjid which becomes spoilt (or damaged), and this is sold and its value (in cash) is given to the Masjid, and if some other person pays the value of that thing and then uses that thing in his home, is it permissible or not to do so?

The Ruling

It is permissible, but it should not be used in a place which will cause disrespect.

It is in Durr e Mukhtar

حشيش المسجد وكناسته لا يلقى في موضع يخل بالتعظيم

The grass and sweepings of the Masjid should not be swept and put in such a place, which interferes with its respect. واللہ تعالیٰ اعلم

Case 110

Amr did the Aqeeqah for his son and broke the bones (of the animal afterwards). In other words, with the exception of (cutting the cattle to pieces), he cut all the rest (i.e. goats) into little pieces. Is it permissible or not to do this, as some Ulama forbid this, by saying that with the exception of a bull i.e. cattle, the bones of goats should not be broken (i.e. they should not be chopped into pieces but they should be deboned). What is the ruling in this case?

The Ruling

It is permissible to break the bones of the Aqeeqah. There is no forbiddance regarding this anywhere. However, it is better not to break them as in it is a good omen of the child's limbs remaining healthy. This is also why it has been mentioned that it is better to cook this meat as a sweet dish, as it is a good omen of the child being of good character.

It is in Siraaaj Wah-haj

الاستحباب ان يفصل لحبها ولا يكسر عظمها تفاؤلاً بسلامة اعضاء الولد

It is Mustahab to cut the Aqeeqah into pieces of meat without breaking the bones, for the omen of the child's limbs being healthy.

It is in Shar'atul Islam and Fusool Ula'i

لا يكسر للعقيقة عظم

The bones of the Aqeeqah should not be broken
(i.e. this is better not to).

It is in the annotation of Hisn Haseen of Allama Ali Qari

ينبغي ان لا يكسر عظامه تفاؤلا

It is advisable not to break its bones, so that it may serve as a good omen.

It is in Fatawa Haamidiyah and then in Uqood Al Durriyah from the annotation of Allama Ibn Hair with further explanation that,

حكيها كاحكام الاضحية الا انه يسن طبخها وبحلو تفاؤلا بحلاوة اخلاق المولود لا يكسر عظامها
وان كسر لم يكره

The ruling of Aqeeqah is alike to that of Qurbani, but to cook it is Sunnat, and it should be cooked sweet, because in it is a good omen of the child's habits being sweet (i.e. the child will be well mannered), and its bones should not be broken, but if they are broken, then this is not Makruh.

It is in Ashi'atul Lam'aat

ودر کتب شافعی مذکورست که اگر پخت تصدق کنند بهترست و اگر
شیریں پزند بهتر بجهت تفاؤل بحلاوت اخلاق مولود

i.e. and it is written in the books of the Shafa'iyah that, if the bones of the animal sacrificed as Aqeeqah are kept undamaged, and they are not broken, then this is better, and if its meat is cooked as a sweet curry, it is better. In it is the good omen of the child being of good and loveable character.

It is in the same above it that

نزد شافعی استخوانہائے عقیقہ می شکنند و نزد مالک نے اھ

i.e. According to Imam Shafa'i to break the bones of the Aqeeqah animal (after Zibah) is allowed, and according to Imam Malik, it is not allowed.

اقول: قضیہٴ ایں نقتل آنست کہ نزد مالک ممنوع باشد کہ اولویت ترک خود
منصوص شافعیہ است

I say, it is disallowed according to Imam Malik, just as it is clearly mentioned according to the Shawafi' that to avoid it is better. واللہ تعالیٰ اعلم

Case 111

All the people in a city unanimously agreed and erected a building to perform Namaaz and they named it 'A Place of Worship'. It was not called a Masjid, and the reason for this was so that if ever, no one reads Namaaz in it, then the place of worship will not curse them. Now, is it permissible or not for people to sit in this building and have worldly discussions?

(It must be noted) that the Namaaz of Jummah and both Eids are also performed in this building, and a wooden pulpit i.e. a Mimbar has also been placed therein, and there is also a duly appointed Imam there. The only thing lacking in the place of worship is a Mehraab i.e. a Niche. Will this building be regarded in the level of a Masjid or not, and is it permissible to have worldly discussions therein or not?

The Ruling

When that building has been made so that the general Muslims may always perform their Namaaz therein, and neither was any limited duration stipulated for this, in other words, permission is being granted to perform Namaaz in it only for a month or two, or for a year or two; and since Namaaz and even Jummah and both Eids take place therein, so what doubt is there in it being a Masjid!

To hold worldly discussions therein is impermissible, and all the rules applicable in a Masjid are applicable there. For it to be a Masjid, it is not necessary to verbally call it a Masjid. Neither does the absence of a Mehraab negate it from being a Masjid. There is no Mehraab in the Masjid e Haraam Shareef (i.e. The Holy Mosque of Makkah).

If just a vacant piece of land is made Waqf for Namaaz, it will also become a Masjid, even if it was not said that, I have made this place a Masjid. So, where will a Mehraab be found there (i.e. on vacant land)!

It is in Zakhira, Hindiya, Khaniya, Bahrur Raa'iq and Tahtawi that,

رجل له ساحة لابتداء فيها امرقوما ان يصلوا فيها بجباعة فهذا على ثلاثة اوجه ان امرهم بالصلوة فيها ابداً نصاً بان قال صلوا فيها ابداً او امرهم بالصلوة مطلقاً ونوى الا بدصارت الساحة مسجداً، او ان وقت الامر باليوم او الشهر او السنة لا تصير مسجداً لومات يورث عنه

A person has a vacant land on which there is no building. He said to the people, that they should perform Namaaz there in Jama'at. There are three scenarios in this; if he explicitly says that they should perform Namaaz therein always, or if he said it absolutely, and in his heart he intended it for always, then that entire land has become Masjid; and if he made a stipulation of one day, or a month, or a year, that you may perform Namaaz here for this amount of days, then it will not be a Masjid. After his death, it will go to his heirs.

It is in Durr e Mukhtar

يزول ملكه عن المسجد بالفعل وبقوله جعلته مسجدا

In other words, the ownership over a Masjid falls away in two ways from its founder (i.e. the initial owner of the property), one is when he says with his tongue, I have made it a Masjid. The other is when he does not say this, but he gives permission to perform Namaaz in it unconditionally, and if Namaaz takes place in it even once, like in a Masjid, then even in this case it will become a Masjid. From this, it is evident that it is not a condition to mention the word ‘Masjid’.

It is in Bahrur Raa’iq

لا يحتاج في جعله مسجدا الى قوله وقفته ونحوه لان العرف جار بالاذن في الصلوة على وجه العوم والتخلية بكونه وقفا على هذه الجهة فكان كالتعبير به

For it to be a Masjid, it is not necessary to say with the tongue, that I have made it Waqf, or by using any similar words (for example, I have made it a Masjid). There is no need to say this, as the norm takes effect, (in other words), by giving a general permission for Namaaz, thereby separating the land from your control, is in actual fact to make it Waqf for Namaaz, so this is alike to saying with the tongue, I have made it a Masjid.

It is mentioned in the same

بني في فناءه في الرستاق دكانا لاجل الصلوة يصلون فيه بجاعة كل وقت فله حكم المسجد

In a village, if one made a platform in front of his shop for Namaaz, on which people read five times Namaaz with Jama'at there, then the ruling regarding that platform, is that of a Masjid.

I (Aala Hazrat) say, even if he has made it Waqf for Namaaz and then explicitly negates it being a Masjid by saying, I have made this Waqf for the Namaaz of the Muslims, but I am not making it a Masjid, or (if he says) none should regard this a Masjid; it will still be regarded as a Masjid, and this rejection (i.e. negation) by him is futile, because the actual meaning of a Masjid i.e. to make it Waqf for Namaaz has already been done; and according to the proper (ruling of the) Madhab, just by saying this, has already made it a Masjid, and now the negation of it being a Masjid is baseless, as it is to either reject the established word, or detract from the aforementioned Waqf, and there can be no retraction from a Waqf after it has been done.

The example i.e. precedent for this is the case of a man who says regarding his wife, I have left her, I have left her, I have left her, but I am not giving her Talaaq and none should regard her a divorcee. (In this case), he has already given her Talaaq so what will he gain by rejecting it!

However, if he says, We do not make this land Waqf, we are only giving permission for Namaaz in this sense, that the land will remain our property, and the people may read Namaaz on it, then in this case neither is it a Waqf, nor a Masjid.

In this case (i.e. that which has been mentioned in the question), it is also known that the said land which the people of the city have unanimously made a place for Namaaz, is either a public land in the ownership of the Baitul Maal i.e. Islamic Treasury, in which the unanimous decision of the Muslims is in place for the command of the Imam; or it is their property, of the actual owner is also part of this decision, or this happens with his permission, or after it happened he deemed it legal and authorised it; otherwise if the townsfolk make a land belonging to someone else Waqf for Namaaz, without his permission, and he does not authorise this, then it cannot be regarded as a Waqf or a Masjid, even if all the townsfolk unanimously say, we have made it a Masjid.

It is in Bahrur Raa'iq

في الحاوي القدسي ومن بنى مسجدا في ارض المملوكة له الخ - فافاد ان من شرطه ملك الارض
ولذا قال في الخانية لو ان سلطان اذن لقوم ان يجعلوا ارضا من اراضي البلدة حوانيت موقوفة
على المسجد او امرهم ان يزيدوا في مسجدهم قالوا ان كانت البلدة فتحت عنوة وذلك لا يضر
بالباراة والناس ينفذ امر السلطان لان في الاول تصير ملكا للغانين فجاز امر السلطان فيها وفي
الثاني تبقى على ملك ملاكها فلا ينفذ امره فيها

It is in Haawi Qudsi that the one who constructs a Masjid in a land owned by him. From this, it is proven that for it to be a Masjid, it is a condition that the one giving it should be the owner of the property. It is for this reason that it is mentioned in Fatawa Qazi Khan that, if the King i.e. The Muslim Ruler has permitted the people to build shops on a certain piece of land in the city, which will be made Waqf upon the Masjid, or if he commanded that, this land must be put into the Masjid i.e. included as part of the Masjid, the Ulama have stated that, if that city was conquered by the power of the sword, and making those shops or including that land in the Masjid will not cause the road to be constricted, and neither will the general public have any loss, then that command of the King will be applicable, and this will not be so if the city was conquered peacefully, i.e. without force, because in the first scenario the land of the city has become the property of the Baitul Maal, and the order of the King will be carried out in such a case, and in the second scenario, in the real sense it is the property of the owners, so the order of the king will not be carried out in it.

It is in Raddul Muhtar

شرط الوقف التأييد والارض اذا كانت ملكا لغيره فله بالاك استردادها

The condition of a Waqf is that it must be for always, and if the land belongs to someone else, then the owner can take it back.

This discussion was presented to complete the explanation of the rulings. From the question, the first case is obvious, so there is no doubt regarding it being a Masjid, and to respect i.e. honour it is necessary. والله تعالى اعلم

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